

THE SYRIAN CHURCHES SERIES

Vol. XIV

SYRO - MALABAR LITURGY

Vol. I

RAZA : THE MOST SOLEMN
QURBANA

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JACOB VELLIAN

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RAZA : THE MOST SOLEMN QURBANA

Jacob Vellian

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PREFACE

The East Syrian Liturgy, with a slight modification, has been in use in the Syro Malabar Church. In the course of centuries this East Syrian Liturgy received Indian and Western influences. There was much opposition to "the Indianess" in this liturgy from the part of the Western missionaries. So also there was a lot of opposition to "latinising" it (See *Romanization Tendency* ed. Jacob Vellian, Kottayam, 1975). Even the process of delatinization and restoration of this ancient liturgy met with strong opposition. In fact, liturgy became a subject of division and disunity.

I have been very closely associated with the Syro Malabar liturgy and liturgical reform since 1958, through study, teaching, and ministry, as well as working in the Syro Malabar Liturgical committees. It seems that no other liturgical text of the church has gone through so much of scrutiny, criticism and observation from the part of the public, and so much of intervention from Rome, as the Qurbana text of the Syro – Malabar church.

This book is an endeavour to present modestly the vicissitudes this Qurbana text has undergone, and to point out its characteristic features. The first part of this book includes an historical study of the Qurbana in the Malabar background, and a few studies on the most solemn form of Qurbana called Raza. The second part contains an Appendix which is the translation of the Syriac Raza text.

This volume is the first in the two volume exposition of the Syro Malabar Liturgy. The second deals with items other than the Mass of the Syro Malabar liturgy, like the sacraments, Divine office and the liturgical year. A detailed bibliography on the Syro Malabar liturgy will appear in the second Volume.

I hope this study on the Syro Malabar Liturgy will serve as a hand book, specially, to the students of liturgy in the West. With joy I dedicate this book to my students and colleagues in the East and in the West.

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SYRO MALABAR LITURGY ENCOUNTER OF THE WEST WITH THE EAST IN MALABAR

1. Introduction

Cyril Korolevsky, in his *Living Languages of the Church*,¹ said that there is no other Eastern church that has been so thoroughly latinized as the Malabar one. From the early centuries of Christianity this apostolic church of South India has had intimate relations with the Persian and Seleuciactesiphon churches. It used the East Syrian liturgy from early times, and the presence of the Persian bishops as heads of this church helped preserve its East Syrian features. At the same time the Malabar church did not fail to enrich itself with Indian adaptation. The result of all this was a church that was "Hindu in culture, Christian in religion and Syro-Oriental in worship."² The missionaries from the West tolerated this Eastern and Indian church at first, but later, tensions and frictions appeared in Malabar. The principle of romanization was approved in the Synod of Diamper (1599), convoked by the missionaries for the Malabar church. Its regulations were put into force, for the most part, by Bishop Roz (1599-1624), and the spirit of Diamper was kept up by his successors, both missionaries and natives, until recently.

1. Cyril KOROLEVSKY, *Living Languages of the Church* (London, 1957), p.139.
2. Placid J. PODIPARA, "Hindu in Culture, Christian in Religion," *Ostchristliche Studien*, 1956, 84-104

Yet there has always been a small but steady attempt from the part of the Syro-Malabar faithful for the restoration of the Liturgy. Rome too took interest and finally various liturgical texts were restored to East Syrian original flavour. It is true that much more is to be done in this line. Still today there is a strong move to engage simultaneously in the process of liturgical restoration, revision and adaptation.

A

2. East Syrian Liturgy

The various liturgical rites in the church have their roots in the apostolic times. In the course of the centuries, they developed into distinct liturgical families giving forms to specific liturgical theology and liturgical spirituality. All of these rites took definite shape only by the end of the 3rd or the beginning of the 4th century.

In the past few decades there has been a growing interest in the study of the East Syrian liturgical family to which the Syro Malabar liturgy belongs.

As a liturgy that had its origin outside the Greco-Roman world, and in Judeo Christian ambient, liturgiologists got interested in it. Its main anaphora, that of the Apostles Addai and Mari, because of its ancient origin (3rd cent.) and semitic features, drew attention of the students of liturgy.* The famous cities of Edessa which was outside the Roman empire till 216 AD, and Nisibis

* T. Elavanal, *The memorial celebration: A Theological Analysis of the Anophora of the Apostles Mar Addai and Mari*, Kottayam, 1989; J. Vellian, "The Anophoral structure of Addai and Mari compared to the *Berakoth* preceding the *Shema* in the synagogal morning service", *LE MUSEON* 85 (1972), 201-223.

in Mesopotamea were Jewish centres. which later became centres of Jewish Christians. It was among the Syriac speaking Jewish christians that the East Syrian liturgy took its origin and initial growth.

There was a time when scholars believed that the East Syrian liturgy was an off-shoot of the Antiocheane liturgy. But a closer and deeper study of its history, development, content and structure proved such an assertion to be baseless. Today East Syrian (also called (Chaldean) liturgy is considered as belonging to an independent liturgical family or type*

Today it is believed that Edessa and Nisibis formed a liturgy of their own, different from the Antiocheane liturgical tradition**

3. An Eastern Liturgy

The Relation Between the Persian and Malabar Churches

The earliest liturgical text of the Malabar church is *Ms. Vat. Syr. 22*, an eqistolary copied in 1301 for the use of the Malabar church, from a text of the Beth Kokhe cathedral of Seleucia-Ctesiphon.³ The

* Generally rites were divided into five: Alexandrian, Antiocheane, East Syrian, Armenian, Byzantine.

V.S. Janeras divides the liturgies into two families (Antiocheane and Alexandrian) and into three types West Syrian East Syrian and Alexandrian). *Introductio in Liturgias Orientales* (Rome, 1969), p. 15.

** W. Macomber, "A Theory on the origins of the Syrian, Maronite and Chaldean Rites," *OCP* 39 (1973) 235-242; "A History of the Chaldean Mass," *Worship* 51 (1977), 108.

3. Unless otherwise specified, English translations of Syriac texts quoted in this study are mine.

feasts in this calendar are typical of the East Syrian calendar.⁴

The colophon of this Syriac manuscript shows a strong relationship between the churches of Seleucia and of Malabar:

“This holy book was written in the royal, renowned and famous city of Chingala (Cranganore) in Malabar ... in the time of the great captain and director of the holy catholic church of the East ... our blessed and holy Father. Mar Yahb Alaha V. ... and in the time of bishop Mar Jacob, Metropolitan and director of the holy see of the Apostle Mar Thoma, that is to say, our captain and the director of the entire holy church of Christian India” (fcl. 93v).

The obvious connection between the hierarchies of these two churches, which make use of the same lectionary and the same liturgical calendar, prompts us to look back to earlier centuries to seek evidence for such a possible relationship there.

The Malabar and the Persian⁵ churches trace their origin to St. Thomas the Apostle. The strong tradition of the Malabar church in this regard is supported by the third century apocryphal *Acts of Thomas*, which assigns the apostolate and the martyrdom

4. For the seasons and feasts of the early East Syrian liturgical year, see W. F. MACOMBER, *The Chaldean Lectionary System of the Cathedral Church of Kokhe*, *Orientalia Christiana Periodica*, 23 (1967), 483-515 (hereafter cited as : OCP). For the present arrangement of the liturgical seasons, see Jacob VELLIAN, *East Syrian Evening Services* (Kottayam, 1971), p. 15, n. 29.

5. The term “Persian church” is used here to designate the East Syrian church which flourished in the Persian empire, with its head-quarters in Seleucia-Ctesiphon. This latter name is derived from the twin cities, Seleucia and Ctesiphon,

of St. Thomas to India, and which states that his relics were taken to Edessa.⁶ The Persians, too, connect their church to the Apostle Thomas because of a tradition which holds that Addai, a disciple of Thomas, evangelized Edessa, and that Addai's disciple Mari founded the church in Seleucia-Ctesiphon.⁷

The earliest allusion to a hierarchical relationship between these two churches is a fourth century Malabar tradition, according to which a colony from the Middle East settled in Malabar in 345 A.D., under the leadership of a merchant named KNAI THOMA (Thomas of Cannan). The group included a certain bishop Joseph of Edessa, four priests, a few deacons, and seventy families.⁸ Regarding such hierarchical relationships, there are clearer testimonies by the East Syrian patriarchs in later times, such as Ishoyahb II (628-643), Ishoyahb III (650-660) and Timothy I (779-823).⁹

situated on either side of the river Tigris. From the sixteenth century the Persian (Mesopotamian) church is represented by the Chaldean Catholics and the Nestorians (Church of the East).

At the Seleucian synod of 345, Bishop Papa tried to centralize the churches of the whole Persian empire under his authority. But the bishops of Persia proper resisted this scheme. At the Seleucian synod of 410 Seleucia-Ctesiphon was declared independent of the churches of the Persian empire. The bishops of Persia proper formally accepted this decision, but continued to show their opposition whenever they were given the opportunity.

6. For a study of this, see *The Apostle Thomas in India according to the Acts of Thomas*, Jacob VELLIAN (ed.), Kottayam, 1972).
7. Joseph Simon ASSEMANI, *Bibliotheca Orientalis*, III, 1 (Rome, 1725, 611; III, 2 (Rome, 1728), iv ff. (hereafter cited as : *Bibliotheca Orientalis*).
8. See Jacob VELLIAN, *The Jewish Christian Community of India, Judaism*, 20 (1971). 104-107; *Symposium on Knanites* Kottayam, 1986.
9. Eugene TISSERANT, *Eastern Christianity in India* (Calcutta, 1957), p. 14-17: CYRIL, O. I. C., *The Syro-Malankara Church* (Ernakulam : The Syrian Churches Series, VIII, 1974), p. 4-8.

The colophon of *Vat. Syr.* 22 of 1301, as has been seen above, points to the intimate relations between the Malabar and the Mesopotamian churches. Such evidence is scarce in the preceding centuries; but the few documents we have seen point to the same conclusion, namely that these two churches were closely related. In the absence of any other church's intervention in the affairs of Malabar, one must suppose that the only church related hierarchically to Malabar was the Mesopotamian one. Since it is established that bishops for the Malabar church were received from Mesopotamia, because of the liturgical evidence of *Vat. Syr.* 22 (1301), and since we lack proof for the use of any other liturgy in Malabar, one may safely conclude that the use of the East Syrian liturgy in Malabar is very early.¹⁰

B

4. An Indian Liturgy: Adaptation

At this point one must ask whether the Malabar Christians preserved the East Syrian Rite just as an imported treasure, or whether they allow Hindu India to influence the Christians discipline and worship that came from abroad. A few decrees of the synod of Diamper (1599) dealing with «superstitious» practices, and the testimonies pertaining to the strange and «heretical» practices, of the Malabar Christians given by western travellers like Barbosa (1519), Monserrate (1579), Vincenzo Maria (1672) and Paulinus (1796), shed light on the problem.

10. There is no trace of a totally indigenous Indian liturgy in Malabar. Further, any claim for a solid hierachial relationship with Antioch or for an Antiochene liturgy in Malabar has been proved groundless by Fr. CYRIL, O.I.C., *The Introduction of the Antiochene Rite in to the Malankara Church, The Malabar Church*, Jacob VELLIAN (ed.), (Rome, 1970). p. 137-164 (hereafter cited as : *The Malabar Church*).

The Synod of Diamper (1599), prohibited Hindu musicians from playing instruments in church (canon 133), a practice prevalent even today. The synod forbade the Christians to dine with «infidels» (canon 169). It prescribed that marriage is to be performed in the church, and it prohibited «the throwing of rice in a circle» on the occasion of marriage (canon 188). The fact is that marriage was considered a great family feast conducted at home, and the agrarian people of India even today throw rice at auspicious occasions as a symbol of greeting and prosperity. Diamper did not hesitate to condemn the practice of celebrating *Onam*, a social occasion of merry-making and sumptuous feasting (canon 245), which even today is a common feast for the whole of Malabar. To distinguish Christians from Hindus, the former were asked not to wear ear-lobe ornaments (canon 258), which to many until recent times, were just male ornaments.

Diamper also denounced the practice of sick persons «lying in the church» (canon 231). Hindus have the practice of spending their days of special meditation and prayer (*bhajan*, for example) in sacred places expecting divine grace. There was another regrettable decision about the dealings with the sick: Hindus used to write formulae (*mandras*) and scriptural passages on a piece of palm leaf which they tied to the body of the sick. This practice among Christians was prohibited (canon 249). Nineteen years after Diamper, a Jesuit missionary, John Mary Campri, witnessed this practice, and in a letter written in August of 1618 he admits that the practice was widespread and that he himself was subscribing to it because of its efficacy. He wrote:

The St. Thomas Christians are in the habit, when sick, to have some passage of the Gospel read over them by the priests, and also to have sentences from the Gospel written down and placed in little gold or silver cylinders or lockets, which they carry tied to their arm, as a remedy against disease, and a safeguard against the devils. So that wherever

we happened to pass we had much to do to content those who by all means desired to get those little papers. In this church this task assumed such proportions that we were unable to satisfy every one. Not only Christians, ... but even pagans entreated us for them... Our Lord often rewards the faith of those who ask for those papers by restoring them to health.¹¹

One of the peculiarities of the Malabar church pointed out by Barbosa was the clerical habit: « They wear tonsure on their heads, the opposite of ours, that is to say, where ours shave, they wear hair, and where we have the hair, they shave it. They go dressed in white shirts and caps on their head, barefooted, and with long beards. »¹² The tonsure « opposite of ours, » mentioned by Barbosa is called *kudumi* in India, and in the past it was worn by most men. The bare feet and long beard are typical of the Hindu *sanyasi*, and the white shirt is quite practical for the tropical climate of Malabar.

About the Eucharist celebrated in Malabar, Barbosa wrote:

They communicate with salt bread instead of wafer, and they consecrate of the bread enough for all that are in the church...Each one who communicates goes to receive it at the foot of the altar with his hand...They take raisins which come

11. The English version of this letter is given in D. FERROLI, *The Jesuits in Malabar*, I (Bangalore, 1939), p. 418-419 (hereafter cited as : Ferroli).

12. For an English translation of the Portuguese manuscript text, see, Duarte BARBOSA, *A Description of the Coast of East Africa and Malabar in the Beginning of the Sixteenth Century* (London, 1866), p. 162.

Monserratte also gives a similar testimony: “Antes que viniessen los portugueses no trahian corona e vestian de blanco como los clérigos antigos grecianos” (*Documenta Indica*, XI, p. 518).

from Mekkah and Ormuz and put them for a night in water, and on the next day when they have to say mass, they squeeze them and with the juice they say their mass.¹³

Monserratte, too testifies that the raisins were used in Malabar. He further says that there was a ball-shaped lump in the middle of the Eucharistic bread made out of rice flour, which the priest consumed at the Communion, the rest of the bread being given to the faithful.¹⁴ Since India does not grow wine, Christians had to make use of the raisins for the Eucharist.¹⁵ Almost two centuries after Monserrate, we have a description of the Malabar Eucharist left us by Paulinis A. Bartholomeo, a Franciscan missionary (1796). He says that the wine used in Malabar was made from the coconut sap, called *Thagaram*, which is rather strong liquor distilled out of coconut. According to him the Eucharistic bread was made out of flour mixed with oil and salt, and the freshly baked bread was used at the altar.¹⁶

13. Barbosa *op. cit.*, p. 162-163.

14. *Documenta Indica*, XI, p. 517: « Tuvieron diversos ritos antigamente en la missa, porque hazian una torta de harina de arros e en el medio, no sabemos si de la mesma massa si de harina de trigo, una bola, ni si consagravan sola esta bola se toda la torta, el caso es que el sacerdote consumia lo del medio e de la torta partia con el pueblo, en el qual sacrificio cometia yerro intolerable e en el partir del sacramento, pues no lo era, pensando el pueblo que comulgava. Consagravan en vino de passas echo con mucha aga e repartian con el pueblo desse vino como si luera sangre de Christo ». See also A. M. MUNDADAN, *Traditions of the St Thomas Christians* (Bangalore, 1970), p. 165-6.

15. It is a fact that even today, as in the time of Barbosa, some of the Jacobite priests use raisins.

16. PAOLINO DA S. BARTOLOMEO *Viaggio all' Indie Orientali* (Rome, 1796), p. 136 :
 « Consagravasi in vino do coco dagl' Indiani chiamato Tagaram od Araca.
 L'ostia era una pasta di farina di grano mescolata con olio e sale.

A similar testimony of 1705 notes that the Franciscans corrected the abominable error of consecrating the sacrament of the body and blood of Christ in cakes of rice and wine of palm.¹⁷ In the absence of vineyards in India this looks like a typical adaptation. One may also note that Malabar does not grow wheat. And hence the use of rice flour is also understandable. Yet the synod of Diamper does not mention this among the «abuses» of the church, which is difficult to understand. It may be that this was the revival of a practice which was dead long before Diamper. The scarcity of further documents leaves uncertainty about the matter.

Regarding the church edifice, Monserratte testifies that the churches were built like the temples of idols of those regions and he further notes that it was an archbishop -- perhaps Mar Abraham -- who ordered them built in the Western fashion.¹⁸

Instead of the wedding ring prescribed in the East Syrian marriage service,¹⁹ the Malabar Christians use a small gold ornament called *tali*. With threads drawn from the bridal veil, the bridegroom ties it around the neck of the bride. A cross composed of twenty-one minute embossed points distinguishes the Christian *tali* from the Brahmin one which usually has Hindu images on it. Though there is no mention of *tali* in Diamper, from the attempt of Robert de

Questo ostia si faceva discendere per un buco dall'alto sull'altare ».

Vincenzo MARIA, *II Viaggio All Indie Orientale* (Rome, 1672), p. 149 also alludes to such a practice.

17. F. DA SOLEDAD, *Historia Seraphica da Ordem dos Frades Menores de S. Francisco na Provincia de portugal* (Lisbon, 1705), p. 916.
18. *Documenta Indica*, XI, p. 518.
19. H. DENZINGER, *Ritus Orientalium Coptorum, Syrorum, et Armenorum in Administrandis Sacramentis*, II (Wuüzburg, 1864), p. 423 (hereafter cited as : Denzinger).

Nobili to preserve it in Madura in the first part of the seventeenth century,²⁰ and from its present use among the Malabar Christians, we might conclude that *tali* was an accepted adaptation in the Diamper period.

There were several other minor adaptations in the life and worship of the Malabar church, such as the paraphernalia used for the festivals and the rites in connection with the services for the dead.²¹

5. Healthy Relations with the Portuguese

The end of the fifteenth century was the beginning of a new epoch for the Indian church. The arrival of Vasco da Gama at Calicut in 1498 opened the way for easier communication between the West and India. In Malabar the missionaries found a Christian community. They were accepted as Catholics by the missionaries though the latter were aware of the fact that the Indian Christians belonged to an Eastern tradition. Thus, in 1502 when the Malabar Christians visited Vasco da Gama in Cochin, there was an exchange of gifts between them, and the groups were delighted at their common faith.²²

The good relations existing between the Malabar Christians headed by the Chaldean bishops, and the Portuguese, are expressed in a letter which the Chaldean

20. P. M. D' ELIA, *L'Abolizione del Juramento contro i Riti Malabareci in India*, *Civiltà Cattolica* 91 (1940), p. 424.

21. See Alexander CHERUKARAKUNNEL, *The Hindu Christians of India*, in *The Malabar Church*, p. 203-208; E. R. HAMBYE, *Us et Coutumes Chretiennes de l'Inde au XVI^e Siecle*, in *L'Orient Syrien*, 10 (1965), 261-280; Placid PODIPARA, "Hindu in Culture, Christian in Religion, Syro-Oriental in Worship," in *Ostkirchliche Studien*, 5 (1956), p. 89-104; Jacob VELLIAN, *Examples of Indianisation in the Syro-Malabar Rite*, in *Word and Worship*, 1 (1968), p. 312-318.

22. Mathias MUNDAN, *St. Thomas Christians : 1498 - 1522* (Bangalore, 1967), p. 62 ff.

bishops sent to the Patriarch Elias in Mesopotamia in 1504 :

When we... came to this town of the Indians, Cannanor, we made them with (the Portugese) understand that we were Christians... We were received by them with greatest joy... and they honoured our pilgrimage exceedingly for Christ's sake. We remained with them for two and a half months and they told us that we also should on a certain day celebrate the holy mysteries, that is to say, offer the Holy Sacrifice... Their priests daily offer the Holy Sacrifice, for this is their custom and rite. Therefore, on Nosardel Sunday (Sunday after Pentecost, after their priests had celebrated, we also were admitted and we celebrated the Holy Sacrifice, and it was pleasing in their eyes.²³

C

LATINISED LITURGY

6. Tensions and Frictions

St. Francis Xavier, in a letter of January 26, 1549, to the Portuguese King John III, shows such great pleasure and affection toward Mar Jacob († 1552), the Chaldean bishop in Malabar. But his letter gives the impression that the saintly and virtuous bishop was not given « the due honour he deserves » by the Portuguese civil authorities of Cochin.²⁴ It seems that the political interest of the Portuguese was a main factor

23. The letter is in MS *Vat. Syr.* 204, fol. 154v- 160r, and was edited with a Latin version in *Bibliotheca Orientalis*, III part 1, 580-599. The passage cited above is from the English translation of the letter given in George SCHURHAMMER, *The Malabar Church and Rome during the Early Portuguese Period and Before* (Trichinopoly, 1934). p. 7.

24. George SCHURHAMMER-WICKI, *Epistulae S. Francisci Xavieri*, II (Rome, 1945), p. 62.

for the change in their attitude.²⁵ The bishops of the Malabar church were appointed and sent by the Chaldean Patriarchs: This custom was acknowledged and approved by Rome, even though neither the Persian church nor the Malabar church ever claimed that the latter was an integral part or an outgrowth of the former. Thus letters of Pope Pius IV (1565) to the Archbishop of Goa, to the Latin bishop of Cochin and to the Chaldean Patriarch support and strongly recommend Mar Abraham approving the legitimacy of the custom of appointing the Malabar bishops in this manner.²⁶ But the political motives of the Portuguese expeditions and missionary works could not tolerate this custom. The privileges of *Padroado*, or patronage, given by Rome to the Portuguese kings to take care of their mission territories and to appoint bishops there could not smoothly co-exist with the traditional authority of the Chaldean Patriarch.²⁷ We shall see how this issue affected some of the Chaldean bishops who were in Malabar in the sixteenth century and the Eastern tradition of the Malabar church of that period.

25. As Placid J. Podipara points out, the early Portuguese missionaries did not suspect the faith of the Malabar church. See, *The Thomas Christians*, p. 101-118.

26. For the letters, see Giamil. p. 69-73.

27. The term *Padroado* (patronage) indicates the exercise of special privileges and obligations which the Holy See conferred upon the Portuguese royal family. Already in the fourteenth century the Order of Christ, founded in 1319, enjoyed such privileges in a few churches and oratories. In the fifteenth century Prince Henry the Navigator made expeditions to different parts of Africa, and there he preached the gospel. Pope Nicholas V praised this act of faith in the bull *Romanus Pon.ifex* of January 1, 1455, and conceded to the Portuguese king absolute and exclusive right of jurisdiction to the conquests already made, and to the future conquests. See, CHARLE-MARTIAL DE Witte, *Las Bulles Pontificates et l'Expansion Portugaise au XV^e Siecle*, in *Revud d'Histoire Ecclesiastique*, 51 (1956), p. 435 ff. Pope Calixtus III confirmed this in *Inter Cetera* of March 31, 1456 (*ibid.*, p. 830 ff). The bull *Cum Sicut Majestas* of Alexander VI of March 25, 1500, decreed that

Mar Jacob, who had been highly commended by St. Francis Xavier, was later told that baptism he administered was invalid, and that he should allow the Latin missionaries to re-baptize those who were baptized by him. The matter was raised in a letter of Mar Jacob himself sent to John III, the king of Portugal, in 1523. This letter was in reply to a letter the king had earlier sent to him through Alvaro Penteado, a Portuguese missionary, which asked that the missionary be permitted to re-baptize those whom Mar Jacob had baptized. In his answer Mar Jacob asserts his knowledge of the Scriptures and his ability to administer valid baptism,

Apostolic Delegates (*Commissars*) for the newly discovered lands be appointed by the Portuguese king (see A. JANN, *Die katholischen Missionen in Indien, China und Japan: Ihre Organisation und das portugiesische Patronat* [Paderborn, 1951], p. 43)

In 1514 Pope Leo X erected the diocese of Funchal in the Madeira Islands, to which India and Brazil were given as suffragans. Undoubtedly, the Portuguese king was made the patron of the new Province (see, DE WITTE, *Les Bulles Pontificales et l'Expansion Portugaise au XV^e Siecle* in *Revue d'Histoire Ecclesiastique*, 53 [1958], p. 467-470).

In 1534 Pope Paul III erected the diocese of Goa through the bull *Aequum Reputemus*, assigning *padroado* to the king. In the bull it was the privilege of the king to present to the Pope the candidates for the bishopric, as well as candidates to the benefices and canonates. The king was also bound to provide the diocese with the necessities, to pay all ecclesiastical officials, to build churches, chapels and monasteries, and to provide necessary things for worship (see DE WITTE, *art cit.*).

The jurisdiction of Goa extended from the Cape of Good Hope to China. In 1588 the See of Cochin was erected, and Goa became an Archdiocese. On November 5, 1599, Francis Roz, S. J., was nominated as the first Latin bishop to the See of Anagamaly to succeed the East Syrian bishop Mar Abraham. On December 20, of the same year, Roz was made suffragan to Goa. The *Padroado* was established over Angamaly on August 4, 1600 (see, *Thomas Christians* p. 142).

while confessing that he is not well-versed in Roman ceremonies.²⁸

This may be viewed as the beginning of a tendency to devalue East Syrian sacramental rites and to suggest their replacement by Roman rites as the means of reform. Thus, the authenticity of rites other than Latin ones in India was undermined by this tendency. The missionaries, it seems, wished to be on the safe side and to insure that the Christians with whom they came in contact were validly baptized. That assurance was sought through re-baptism and the introduction of the Roman ceremonies. Out of this misguided zeal and ignorance,²⁹ missionaries were instituting a policy of romantization.

In trying to win Malabar Christians over to the discipline of the church of Rome, the Portuguese emphasized missionary work by Latin priests among the Thomas Christians, and the training of Malabar clergy in Portuguese seminaries in India or in Lisbon. The Portuguese succeeded in doing this already in the time

28. The letter is edited with an English translation by SCHURHAMMER, in *The Malabar Church and Rome* (Trichinopoly, 1934), p. 15-16: « As for Alvaro Penteado's baptizing the Christians of the country, if thou doest this, because thou thinkest, that I baptize in a manner different from that, which Jesus-Christ gave in the Gospel, and some so informed thee, then mayest thou be informed by Father Master Joam Caro, how thou hast been deceived in this. Do not think, that I am so silly and know so little of the law, that I do not know the Holy Scripture Old and New as far as concerns this matter of baptizing, though it be true, that I am not instructed in the usages of the Popes and in the Roman usage ».

29. Francis Roz, S. J., the first Latin bishop of the Malabar church, commented in 1606 that the missionaries did not understand anything at all that not of the Latin Rite, and declared everything else heretical and superstitious. See, *Archivum Romanum Societatis Jesu* Goa 65, fol. 43 v (hereafter cited as: *ARSJ*).

of Mar Jacob. In his letter of 1523 Mar Jacob informed the king of Portugal that he would keep the Portugese priests close to him, so that after his death the Christians might receive them in his place.³⁰ So also from a letter of St. Francis Xavier, we know that in 1549 there were about a hundred pupils from the best Thomas Christian families studying in the seminary at Cranganore founded in 1541 by Vincente de Lagos, O. F. M.³¹

In the seminary the clerics were trained in Western disciplines. Since Syriac was not taught in the seminary, the priests who were ordained there were unable to perform the liturgical services in the Malabar churches.³² Antonio de Gouvea, who was in Malabar toward the end of the sixteenth century, testifies that

30. G. SCHURHAMMER, *Three Letters of Mar Jacob Bishop of Malabar 1503-1550*, in *Gregorianum*, 14 (1933), p. 77.

31. George SHURAMMER-WICKI, *Epistulae S. Francisi Xavieri*, II, p. 42-43. This seminary was under the jurisdiction of the bishop of Goa and not under Mar Jacob, the bishop of the locality. There was a Thomas Christian priest, by the name of Diaz, who worked with Frey Vincente de Lagos in the seminary. He was educated in Portugal where he changed his baptismal name Mathew into Diaz (the adoption of Portuguese name shows the thoroughness of his education!). See Mathias MUNDADAN, *St. Thomas Christians*, p. 130.

The Jesuits, too, started another seminary at Vaipicotta in 1581, The Dominicans established houses of studies in Goa in 1554, at Cochin toward the end of the sixteenth century, and at Kaduthuruthy in 1624.

32. ARSJ Goa 47, fol 426. A document of January 2, 1592 gives us interesting information which can be thus summarized: The sons of Thomas Christians were studying under the Franciscans in Cranganore; within the fifty years of such a formation many were ordained priests, but no one was working among the Thomas Christians. When the seminarians finished their studies, they were ordained by the Latin bishop of Cochin and they willingly remained with him.

the Thomas Christians did not allow their own children who were ordained in the Franciscan seminary to work in the Malabar parishes because they were not trained in the Malabar Rite. They treated those priests as guests, as they treated the Latin priests.³³ In the long run, this seminary was «a failure as far as the Christians of St. Thomas were concerned; and this was so because of the policy of Latinization by adopting which the promotores thought they could reduce the whole reduce the whole community in to the subjection of the Latin and portuguese jurisdiction and rite.»³⁴

Mar Joseph, the Chaldean bishop who was sent in 1556 to Malabar with Ambrose Buttigeg, the Papal Nuncio to Mosul, and another bishop, Mar Elias, was the brother of Patriarch Sulaqa, who received the pallium from Pope Julius II in 1553.³⁵ In spite of this, Mar Joseph was detained in Bassein (Goa) for eighteen months. There he was taught to celebrate Mass in Latin and made familiar with « the ceremonies of our bishops. » Only then was he sent to Malabar.³⁶

This training had a very great impact on him. And later, under the pressure of the missionaries, he introduced certain Latin innovations into the Malabar church. In a history of the early Jesuit missions, Mar Joseph's work is thus described :

From the year 1558 there governed the Christians of St. Thomas one Mar Joseph who, in order to show himself

33. Antonio DE GOUVEA, *Jornada do Arcebispo de Goe Dom Frey Aleixo de Meneses* (Coimbra, 1606), fol. 6-7 (hereafter cited as : *Jornada*).

34. Mathias MUNDADAN, *St. Thomas Christians*, p. 141.

35. GIAMIL, p. 24-27.

36. A letter of Antonio da Porto, written to the portuguese king from Bessein on November 20, 1557, gives us the details. The letter is reproduce in G. BELTRAMI, *La Chiesa Galdea nel Secolo dell' Unione* (Rome 1933), p. 40-43 (hereafter citedas : *Beltrami*).

Catholic and to gain the good will of the Portuguese, put the affairs of the Serra (Malabar) in to better order, so far as concerns Mass and Sacraments in the Roman style. Before that they had celebrated covered with an amice and over that a stole. He ordered the use of our hosts and wine, for before they had consecrated lumps kneaded with oil and salt and used sweet wine squeezed from moistened raisins.³⁷

Mar Abraham was the last Chaldean bishop of Malabar (†1597). He was given the title « Archbishop of Angamaly » by the Chaldean Patriarch. He first arrived in India in 1558, but in 1565 was deported to Rome, where he was « converted » and received Holy Orders from the Patriarch of Venice. Having pledged fidelity to the « Roman » faith in 1568, he returned to India with the authorization of the Chaldean Patriarch. But on arrival he was detained in Goa since he lacked credentials from the Portuguese king. In 1570 Mar Abraham escaped from this detention and joined the Malabar Christians. The Portuguese knew of his presence there but were unable to act against him.³⁸ In a Provincial synod at Goa (1571), to which Mar Abraham had been invited, but which he did not attend, it was decided that the Thomas Christians should be under the *Padroado* of the Portuguese king, the result of which being that their bishops in the future would not be appointed by the Patriarch. It was also decided that the decrees of Trent would be enforced in Malabar.³⁹

37. See, E. D'SOUZA, *Oriente Conquistado a Jesu Christo pelos Padres da Companhia do Jesus de Provincia da Goa, I* (Lisbon, 1710), 86. The English translation is adapted from G. T. MACKENZIE, *Christianity in Travancore* Trivandrum, (1901), p. 65.

38. For Further information, see Joseph WICKI, *How the Jesuits Began to Work among the Christians of St. Thomas*, in *The Malabar Church*, p. 194-195.

39. For the proceedings of this synod, see L. M. JORDAOA, *Bullarium Patronatus Portugalliae Regum in Ecclesiis Africae, Asiae atque Oceaniae*, Appendix I (Lisbon, 1872). p. 39-51.

In a letter dated 18th January 1580, sent to Emmanuel de Gois from Cochin, Matheus Ricci, S. J., describes some aspects of the liturgical life of the Thomas Christians: Mar Abraham uses the Roman vestments; communion is given to the faithful under one species only; they have all the sacraments except Confession and « Extreme Unction. » They use Chaldean as the official language. To introduce all the Latin ceremonies and rites they are to be translated into that language—the new Roman Missal, the Roman Breviary, etc.⁴⁰ The translation of the Roman Missal and Breviary was also recommended in the third Provincial synod of Goa, held in 1585.⁴¹

From the above it becomes obvious that the Portuguese came across a group of Catholics in Malabar, whose customs they could not understand, still less appreciate and accept. As the time passed the problems were increased on the pastoral level. The missionaries could adopt the Malabar customs in the place of the Roman ones which they were familiar or solve the problems by latinizing the Malabar Christians.

The problems were really acute in the years immediately preceding the synod of Diamper. Some aspects of the issue, especially regarding fasting, are dealt with in a long letter of Jerome Xavier, S. J., the Rector of the Cochin seminary, in 1590. This letter, addressed to Father Aquaviva, the Jesuit General, is in MS *Goa-Malabar 14*, fol. 1v–2v, of the Jesuit Archives in Rome. The General was asked to give a decision

40. *ARSJ* Goa 381, fol. 171v–173r. Reference is made to *Missale Romanum ex Decreto Sacrosanti Concilii Tridentini Restitutum, Pii V Pont. Mas. Jussu Editum* (Coimbra, 1575). The Breviary referred to is the one restored by Pius V and edited in 1568 under the title *Breviarium Romanum, ex Decreto Sacrosancti Concilii Tridentini Restitutum, Pii V Pont. Max. jessu Editum* (Rome, 1568).

41. L. M. JORDAO, *Bullarium Patronatus, op. cit.*, p. 75.

as to whether the missionaries should accept or reject the customs of the place. Portions of the letter which interest us can thus be summarized.

1. For the Thomas Christians, Lent begins three days earlier since they do not have any carnival. They do not have *quatuor tempora*. They fast fifteen days before the feast of Assumption in August: so also they keep the three-day fast of the Ninivites eighteen days before the beginning of Lent.

2. Their fasting is very rigorous—without using milk, eggs, milk products, fish, wine and betel leaf («which they chew always»). On the days of fast they eat only at 5 p. m. «Now we are doubting whether we should conform ourselves to them, also due to the scandal to these Christians if they see that we are eating meat and fish and drinking wine when they are fasting.» Some of the missionaries are fasting in conformity with them; others follow the Latin use, and try to avoid the scandal by saying that the Roman church prescribes differently.

3. The difference in fasting is a problem in the seminary at Cochin, where actually the students are to be trained in the customs of the locality. But it is good to introduce them to the Roman customs «since with their (seminarians) true faith and Roman doctrine the missionaries can turn them away from the Syrian customs.»

4. The Thomas Christians abstain from meat on Friday and Wednesday; but they eat meat on Saturday.

5. They compute the day from evening, and hence the fast day begins on the eve with the sunset. Thus Tuesday evening and Thursday evening they cannot eat meat; but they can eat it on Wednesday evening and Friday evening. In the same way Sunday evening they are permitted to work. The missionaries are following the Roman customs in all these things. «I do not know whether it is for edification or for scandal.»

6. Their priests and seminarians recite the divine office in choir even they live far away from the church. If the same is done by the missionaries, the people will be edified. No wonder the people have greater esteem towards their clerics than towards us.»

7. «For us, the Syriac language is a problem» for singing the divine office in the church with others; so also for celebrating Mass, wedding and the burial.

8. «It is easy to observe their feasts; likewise also the fasts. But the manner of their fasting is difficult for us: to eat at eleven o'clock and in the evening will be very painful for us, though through it the religious fervor will grow. It is really a strong argument to say that they are not edified when we eat meat while they are observing the fast.»

In this letter, the differences between Roma and Malabar church are clear to the missionary. Those customs have nothing to do with dogmatic teachings, and hence the Malabar Christians could be permitted to observe them. But the question is pastoral feasibility in the sense of «convenience to the pastor.» In fact, the missionary was aware of the right thing to do—to conform himself to the people by adopting their customs. But it is «painful.» So the solution, easy to the missionary, was to conform the Christians to the Roman customs, which meant romanization. It was this tendency which was strongly prevalent among the missionaries on the eve of the synod of Diamper (1599). An official approbation and enforcement of this tendency were the best results they could desire from the synod.

7. Synod of Diamper (1599)

At the time of the convocation of this synod, Malabar was not a suffragan to Goa, neither was it under Padroado, nor a part of any Latin hierarchy. Hence in convoking this synod for the Malabar Christians,

Menezes, the Archbishop of Goa, acted *ultra-vires*.⁴² Though the synod is proved to be invalid,⁴³ it has had lasting influence on the liturgy and liturgical discipline of Malabar.

The synod suspecting Nestorianism in the Malabar church, formulated the decrees with a view to reduce it to the Roman pattern. For this, the restricted use and destruction by burning of several Syriac books were considered inevitable.⁴⁴ It proposed to translate the Roman Mass into Syriac for use of the Malabar church.⁴⁵ It met with great opposition and hence the *Qurbana* text was kept; but permission was given to priests to make use of the Syriac version of the Roman Mass, which was shorter, for week-day use.

Several modifications were made in the text of the *Qurbana*. The Institution-Narrative was practically the same as that of the Roman canon. The Creed was translated from the Roman missal for the *Qurbana*.⁴⁶ Prayers from the Roman missal, such as *Agnus Dei*, *Domine non sum dignus*, were introduced into the *Qurbana*. The vestments and the rubrics for the *Qurbana* were all Roman. The liturgical calendar of the Roman church substituted the East Syrian calendar.⁴⁷

42. For the irregularities in the conduct of the synod, see Dionisio FERROLI, *The Jesuits in Malabar*, 2 vols., I (Bangalore, 1939); *Archivium Romanum Societatis Jesu*, Goa 15, fol. 176, 178, 179).

43. Jonas THALIATH, *The Synod of Diamper* (Rome, 1958), p. 172.

44. See Canon 49 of the synod in column 1194 of J. D. MANSI, *Sacrorum Conciliorum Nova et Amplissima Collectio*, XXXV (Paris, 1902), which shall hereafter be cited as *Mansi*; see also J. B. SHABOT, *L'Autodafe des Livres Syriaques du Malabar*, in *Florilegium ou Recueil de Travaux d'Erudition dedies à Monsieur le Marquis Melchior de Vogue* (Paris, 1909), p. 614-623.

45. Canon 116, *Mansi*, 1347.

46. Canon 110, *Mansi*, 1244.

47. Canon 208, *Mansi*, 1314-1316.

Liturgical discipline regarding the sacraments was made totally conformable to that of the Roman church. Thus, the age of the candidate for baptism, the place of baptism,⁴⁸ and the manner of administering Viaticum were fixed, following the Roman norms of the time. The sacrament of Confirmation was to be administered as a separate sacrament, and not with baptism as was the practice of the Orientals.⁴⁹ The synod enumerated the clerical orders as they were in the Roman Pontifical,⁵⁰ disregarding the fact that the Malabar church had only the orders of reader, subdeacon, deacon and priest. The synod prescribed that marriage was to take place only in the church.⁵¹

The penitential discipline was centered on private penance. In this the public penance which still existed in some form in Malabar was simply ignored. Confession prior to communion was made the norm. The law of annual confession was promulgated by the synod to the dismay of the Malabar Christians.⁵²

At variance with the traditional obligation of reciting the divine office in choir, the synod imposed on the clergy a serious obligation to recite the divine office in private, in case they fail to recite it in choir.⁵³

Rules were formulated to make the sign of the cross as the Romans did—from left shoulder to the right shoulder.⁵⁴ The synod ordered the use of statues,

48. Before the Synod, Meneses had ordered *Rituale Romanum* which was to substitute for the East Syrian Baptismal text, to be translated into Syriac. Canon 86, *Mansi*, 1225. Roman baptismal formula was prescribed *sub anathematis pena*, Canon 72, *Mansi*, 1216.
49. Canon 94, *Mansi*, 1232.
50. Canon 157–182, *Mansi*, 1278.
51. Canon 137, *Mansi*, 1261.
52. Canon 188, *Mansi*, 1300.
53. Canon 163, *Mansi*, 1280.
54. Canon 237, *Mansi*, 1235.

surplice and holy water as in the Roman liturgy.⁵⁵ The synod wanted to reduce the liturgical discipline of the Malabar church to a purely Roman one, although the *Qurbana* text was to be East Syrian, because the idea of using the Syriac translation of the Roman Mass met with great opposition. To avoid any possible Hindu “superstition,” the synod ordered the suppression of several local customs which had actually nothing to do with Christian faith and worship.⁵⁶

8. Text of the *Qurbana* and Diamper: A Detailed Study

Though it is clear that the Malabar church used the East Syrian *Qurbana* at the time of Diamper, not much is known regarding its exact text. From the decrees of the synod of Diamper one could get some idea about it since the synod, by way of explaining the corrections prescribed, at times gave the full or partial text on which it worked.

In a study, “The Work of Meneses on the Malabar Liturgy”, by R. H. Connolly proved beyond doubt that the liturgy prior to Diamper could be traced from the decrees of the synod, and that it was the East Syrian Liturgy, though it was different, in certain cases, from the standard Nestorian Liturgy.⁵⁷

By a comparison of the Diamper text with a few manuscript texts of the East Syrian Liturgy of the Apostles, Douglas Webb has shown that the text.

55. Canon 221, *Mansi*, 1324.

56. See above, «An Indian Church: Adaption.»

57. R. H. Connolly, “The Work of Meneses on the Malabar Liturgy.” *JTS*, XV (1914), 396–425, 569–589. Until recent times the scholars considered the Urmia text *Liturgia Sanctorum Apostolorum Addai et Mari* (Urmia: Typis Missionis Archiepiscopi Cantuariensis, 1890) as the standard one. Its English translation is *The Liturgy of the Holy Apostles Addai and Mari* (London: S. P. C. K., 1893).

worked on by the synod, and hence in use in the Malabar church in the period immediately preceding the synod, was a composite East Syrian text "containing many features which do not usually appear in the ordinary manuscripts", and that its parts were composed mostly after the Alqosh type manuscript.⁵⁸

9. Text of the *Qurbana* in the Synod of Diamper

No text of the Syriac missal as revised in the synod has come down to us. The only means to get into the text of the Diamper *Qurbana* is an exploration of the Acts of the synod, and of the Latin version of the *Qurbana* which Gouvea composed supposedly on the basis of the synodal decrees and the then-existing Malabar missals.⁵⁹ Connolly, in a comparative study of Gouvea's text of the *Qurbana* with the English translation of the East Syrian *Qurbana* given in Brightman, proved that the text of the Malabar *Qurbana*, even after the reform in Diamper, remained substantially East Syrian.⁶⁰

The synod was aware of the several anaphoras used in the Malabar church. Actually it mentions three, in addition to that of Addai and Mari: Theodore

58. Douglas Webb, "The Versions of the Malabar Liturgy and the Manuscripts," *The Malabar Church*, pp. 45-54. See also Douglas Webb, "Antonio de Gouvea's Version of the Nestorian Liturgy of the Apostles," *Studia Patristica*, V, part 3, *Texte und Untersuchungen*, 80, F. L. Cross (ed.) (Berlin, 1962), 213-240. According to Douglas Webb, the manuscripts of the East Syrian *Qurbana* could be grouped into two: the complete texts with full rubrics and prayers, and the incomplete ones which do not give the full rubrics and texts. The first standard type is called Aloqsh type ("The versions of the Malabar Liturgy," p. 46).

59. Gouvea, *Jornada* gives the Latin text in the Appendix, without pagination.

60. Connolly, "The Work of Meneses on the Malabar Liturgy," *op. cit.*, 396-425.

Nestorius and Diodore.⁶¹ It is difficult to identify this last one since the East Syrian MSS. do not contain an anaphora under the name Diodore. But whatever it be, the synod forbade the use of any anaphora other than that of Addai and Mari.⁶²

The synod also suggested the use of Syriac translation of the Roman Mass since it is shorter, and hence, according to the synod, more convenient for the daily celebration of the Liturgy (canon 123).⁶³

Changes in the *Qurbana*

The changes in the text of the *Qurbana* prescribed by the synod amount to forty.⁶⁴ They can be thus distinguished: six in litanies, seven in hymns or anthems, four in formulae pertaining to the deacon, one in a response of the people, one in the text of the gospel lesson, one affecting the whole creed. In the prayer of the priest, there are five in the pre-anaphoral part, four within the anaphora and eleven in the four variable *huthame* (final blessings).

61. Mansi, 1250.

62. Canon 121: “Cum in Missalibus hujus episcopatus nonnullae existant Missae, quae Nestorium aliaeque Theodorum, aliae vero quae Diodorum, ipsius magistros auctores habent, quasque Cathanari (= priests) certis diebus recitare jubentus...; praecipit Synodus, ut omnes, prout jacent, integre proscindantur a missalibus, et comburantur. Itaque jubet in virtute sanctae oboedientiae, et sub pena excommunicationis late sententiae, ut Cathanariorum nullus in posterum is utatur” (Mansi, 123).

63. Canon 123: “Quia Missa Syriaca nimis videtus prolixia pro sacerdotibus qui quotidie celebrare voluerint, facultatem concedit Synodus ut missa Romana vertatus syruace” (Mansi 1251).

64. For their list, see Connolly, “The Work of Meneses in the Malabar Liturgy,” op. cit., 572–573.

Many of the changes were in view of doctrinal integrity. Thus fifteen of the changes concern the names of reference to Christ. This was a protection against Nestorianism: the simple titles like *Christ*, *Jesus*, and *the Son* were amplified into expressions like: “Jesus Christ His Son our Lord.”⁶⁵ In the same way the title “Mother of Christ” referring to Mary was changed into “Mother of God.”⁶⁶ Four changes were intended to substitute the name of the Chaldean Patriarch with the name of the Pope.⁶⁷

The liturgical style of naming in anticipation bread and wine as the body and blood of Christ was to be abolished.⁶⁸ So also the names of Nestorius, Theodore and Diodore were to be removed from the

65. For example, canon 120 states: “...ubi dicitur *sicut decet eorum ipso Jesu Salvatore*, dicatur: *Eorum ipso Jesu Deo Salvatore*, ad vitandum Nestorianoram errorem” (*Mansi* 1250).

66. Thus, canon 111 says: “Dum Diaconus postea dicit: *Commemoramus autem Beatissimam Virginem, Matrem Christi Salvatoris*, Scribatur: *Sanctam Matrem Dei vivi, & veri et Redempioris & Salvatoris nostri* etc. Perversi etenim Nestoriani impie negant vocandam esse Sanctissiman Virginem Mariam Dei Matrem, ut in superioribus dissum manet, (*Mansi*, 1245).

67. Canon 111: “Ubi Diaconus dicit: *orando pro Sanctis Patribus nostris, Patriarcha nostro, pastore universalis totius ecclesiae Catholicae*, ...dicatur: *pro Sanctis Patribus nostris, Beatissimo Papa nostro, totius Ecclesiae Catholicae Pastore*, ipsum nomine proprio assignando” (*Mansi*, 1245).

68. Canon 113: “Dum sacerdos calice vinum infundendo dicit ‘misceatur pretiosus, sanguis in calice Domini nostri Jesu Christi; cicatur: nisceatur vinum in calice Domini nostri, ne verba illa: quibus vinum nondum consecratum vocatur pretiosus sanguis, praebeant occasionem errandi, & videantur alludere ad damnatum Graecorum morem, qui offerentes panem et vinum ante consecrationem, ea adorant, dicentes, se ita facere propter id, in quod postea convertenda sunt” (*Mansi*, 1246).

commemoration.⁶⁹ In the Creed, canon 116 directed the addition of the phrase, *Deum de Deo, lumen de lumine, Deum verum de Deo vero*, and the substitution of *fillius essentiae Patris (Isya)* with *consubstantialem Patris (Kyana)*. Actually the Syriac word *bar kyana* means the same as the *homousios* which term was transliterated as *heumasios*. The net result of the changes was to make it conformable to the Creed in the Roman Missal.⁷⁰ Following the Roman liturgical laws of the time, the synod prohibited the clerics below subdeacons to touch the sacred vessels (canon 124), and those below deacons to use the stole (canon 126).⁷¹ The bread for the Eucharist was to be pure wheat flour, and the wine pure Portuguese (canon 126).⁷² The synod also ordered the use of consecrated altar stones, and chalices of valuable metal (canon 129).⁷³

In the response of the people, “May Christ hear your prayers,”⁷⁴ the synod made some modification

69. Canon 113, “Qua in re causa procedendum est. Nam licet in nonnullis Missalibus nomina Nestorii, Theodori, & Diodori jam sint deleta; in aliis tamen lequntur, in omnibus habentur nomina Abrahami, & Narcisi, qui fuerunt maledictae illius Sectae Duces; etiamsi ergo in paucis illis Missalibus priora nomina deleri non debeant, cum jam deleta sint, posteriora tamen, non minus execranda, quam illa, deleri opus est” (*Mansi* 1245).

70. Canon 116: “Itaque symbolum prorsus tale sit, quale cantatur a tota ecclesia & in Missali Romano continetur” (*Mansi*, 1247).

71. *Mansi* 1251.

72. Canon 126: “...ne farina cum alia qua cumque re sit admixta; ...diligenter current (pastores) ut vinum sit Lusitanum, et non ex uvis passis expressum vel cum vinis indigenis et patriis mixtur” (*Mansi* 1253). About the eucharistic bread and wine used in Malabar, see above, pp. 14–16.

73. *Mansi* 1255.

74. Brightman, p. 274.

with the addition from the Roman *Te lgitur* : “et omnibus orthodoxis atque catholicae et Apostolicae Fidei cultoribus” (canon 117).⁷⁵

In the rite of Fraction, the synod “detected” a sacrilegious and impious action. After breaking the bread in two, the priest dips the one in the right hand in the chalice, and with that signs the other loaf in the left hand. Then he holds both parts together in his hands, and in order that moistened and the bended part of the host in the right hand may not fall apart, he presses that moistened part against the loaf in the left hand. The synod considered it a reflection of the Nestorian faith which, according to the understanding of Meneses, held that the Body of Christ did not contain the Blood. (Evidently this is without any foundation). The synod thought that the priest, by pressing the moistened loaf against the other at the Fraction, was trying to infuse the Blood into the Body. The synod prohibited such a ceremony (canon 122).⁷⁶

75. The original was : “HOC sacrificium quod tu offeri pro et, pro nobis, et pro toto orbe a minimo usque ad maximum”. The amended form was : “Hoc sacrificium quod tu offeris pro te, pro nobis et pro universa Catholica Ecclesia et omnibus orthodoxi atque Catholicae et Apostolicae Fidei cultoribus” (*Mansi*, 1248).

76. Canon 122 :

“Quoniam in Missalibus Syriacis ipsius episcopatus, quaedam ceremonia impia, & sacrilega praescribitur, qua nempe Sacerdos tenet dextera manu post fractionem Hostiae, particulam Sanguine imbutam, dum ea intincta signum crucis facit, super aliam existentem iu patena, dextri pollicis ungue findat ipsam, stulta ea opinione, ut ita sanguis penetret corpus, unde corpus, & sanguis inter se misceantur quae opinio, & ceremonia consentanea est haeresi Nestorii, ejusque sectariorum, impie afferentium, sub specie pants corpus tantum Chrisfi, sine Sanguine existere, atque sub specie vini sanguinem sine Corpore” (*Mansi*, 1251).

Institution – Narrative

It is a well-known fact that the Institution–Narrative does not appear in the early manuscripts of the anaphora of Addai and Mari.⁷⁷ Though the synod of Diamper (1599) speaks about the Institution–Narrative used in the anaphora of Addai and Mari at the time of the synod (canon 109–110)⁷⁸ it does not give any specific information about the source of this Institution–Narrative.

In a study on “The Malabar Liturgy,” Burkitt pointed out that the Chaldean bishops who came from Mesopotamia were responsible for this addition, since they changed the liturgical texts “at will”. The addition, says Burkitt, was made by a bishop “after the Nestorian revival of 1490.”⁷⁹ This opinion is based on the suggestion of Gouvea (1606).⁸⁰

77. For bibliography on the studies pertaining to this issue see Jacob Vellian, “The Anaphoral Structure of Addai and Mari Compared to the *Berakoth* preceding the *Shema* in the Synagogue Morning service,” *Le Museon*, LXXXV (1972), 201–222.

78. *Mansi*, 1243.

79. Burkitt, “The old Malabar Liturgy,” p. 157.

80. In a portguese introduction to the Latin version of the Qurbana given in the Appendix of his *Jornada*, Gouvea makes the following observation (which was translated into Latin by Raulin):

“Cumque praeterea tam ipsi Christiani, quam ipsorum, Praesules Chaldeaei, qui e Babylone illuc mittebantur summa rerum ignoratione laborarent, eo devenerunt stultitiae, ut quilibet pro suo libito, etiam consecrationis formae aut verba add’deres, aut detraheret, Antistes autem quidam, qui rei Ecclesiasticae, Divinarumque Scripturarum ampliori p[re]e aliis eruditione pollebat, errores, qui formae consecrationis subrepserant, sedulo expunxit, ne de veritate fidei erga Sncramentum dubium ullum suscitari posset, verum insuper consecrationis formam restituit, nonnulla etiam maioris explicationis gratia adiunxit verba, ut errorem, quo illi erant imbuti, nempe

In 1944 Alphonse Raes brought to light folio 101 of manuscript *Vat. Syr. 66* of Mar Joseph (1566), on which is written an Institution-Narrative.⁸¹ It is written right at the beginning of the liturgy of the Apostles.⁸²

The synod, in its observations on the Institution-Narrative, stated that the *verba consecrationis* should be the same as in the Roman missal.⁸³ A comparative study of the Diamper text with those of Mar Joseph

quod in Eucharistia figura tantum corporis Christ' existeret, procul ab eorum animis propelleret,.....

in forma igitur consecrationis panis, ita dispositus Archiepiscopus ille verba : *HOC est In Veritate Corpus meum* : et in consecratione Calicis hae alia : *Hic est In Veritate Calix sanguinis mei, qui pro multis effundetur, in debitorum propitiationem, et in peccatorum remissionem, et hoc erit vobis pignus in saecula saeculorum quae quidem forma hactenus obtinuit*" (Raultin, pp. 291-292).

81. Alphonse Raes, "Le Recit 1' Institution Eucharistique dans 1' Anaphore Chaldeenue et Malabare des Apôtre," *OCP*, X (1944), 218. This manuscript contains a Syriac version of the Latin Rite of ordination (fol. 1-10), a Chaldean pontifical (fol. 11-100), and the Liturgy of the Apostles Addai and Mari, the anaphora of Theodore, and a few lessons and prayers (101-128).
82. According to Assemani the first and last parts of the manuscript were written by Mar Joseph Sulaqa of Malabar (+1569) :

"Is codex si, quidem priora decem, ac posteriora viginti octo folia excipias, quae a Josepho Indianum Episcopo, superiorum codicum XLVI, LXII et LXV caligrapho, adjecta videntur, descriptus est anno Christi 1529" (J. A. Assemani, *Bibliothecae Apostolicae Vaticanae Codicum Manuscriptorum Catalogus*, II (Rome, 1758), 370).

83. Canon 110:

"Itaque verba consecrationis tam Corporis, quam Sanguinis reformatur, ac in omnibus apponantur Missalibus, Juxta canonem, quo utitur ecclesia Romana Universalis; ita ut nihil addatur, vel dematur, necnon eadem adorations, inclinationes, & ceremoniae fiant quae in missali Romano praescribuntur" (Mansi, 1244).

and the Roman Missal might shed light on their relation and resemblance to one another (see next pages *infra*). Both the texts of Mar Joseph and Diamper have certain characteristics of the Roman canon :

1. “On the day previous to his suffering”;
2. omission of “which is broken for you”;
3. “and raises the chalice a little above the altar”;⁸⁴
4. “The chalice of my blood”.

At the same time, Joseph and Diamper have their peculiarities :

1. “In truth” seen in the consecration of bread and wine;
2. the position of “and whenever you eat this bread and drink this chalice.....”.
3. “and this will be for you a pledge for ever”.

The text of Mar Joseph contains the characteristic expression of Eastern Rites at the beginning of the Institution-narrative : “In the night in which he was to be betrayed.”⁸⁵ That is not kept in the Diamper text. The clause, “and this will be *for you* a pledge for ever,” was changed by Diamper into “and this will be *for us* a pledge *until the end of the world*,” since the “pledge” given to us is for so long as we are away from the Lord.⁸⁶

84. See preceding footnote.

85. For the features of the eastern Institution-Narrative see Louis Ligier, “La struttura della Preghiera Eucaristica,” *Ephemerides Liturgicae*, LXXXII (1968), 208-210.

86. Canon 109 :

“Expungantur illa verba: *insaecula saeculorum*, quorum loco ponatur: usque *ad consumationem saeculi*, dicendo: *hoc erit nobis pignus usque ad consumationem saeculi*. Tandiu enim est pignus quamdiu peregrinamur a Domino” (*Mansi*, 1244).

MAR JOSEPH

DIAMPER

On the Body

(Same as in Mar Joseph)

- Our Lord Jesus Christ
 - Dominus noster Iesus Christus
 - Qui
- on the night in which he was to be betrayed
- and on the day previous to his suffering
- took this holy bread in his pure and sacred hands
- and he raided his eyes towards heaven
- and gave thanks to God the Father, the creator of everything

- in illa nocte, qua tradebatur
- accepit panem hunc sanctum in sanctas ac puras manus suas
- et elevavit oculos suos in caelum
- et gratias egit Deo Patri, omnium rerum creatori,

- pridie quam pateretur,
- accepit panem in sanctas ac venerabiles manus suas
- et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem
- tibi gratias agens,

ROMAN

MAR JOSEPH

- and blessed + and broke and gave (it) to his disciples, and said:

- “Take, eat from this bread, all of you.
- This in truth is my body’. (And raising the chalice a little above the altar), he says over the chalice:
- And in the same way, after they had supper he took this chalice in his pure hands .

DIAMPER

- et benedixit ac fregit, deditque discipulis suis, et dixit:

- Accipite et comedite ex hoc pane omnes vos.
- Hoc est in veritate* corpus meum
- — — —

ROMAN

- benedixit, fregit, deditque discipulis suis, dicens:

- Accipite et manducate ex hoc omnes.
- Hoc est enim corpus meum.
- — — —

- Accipite et manducate ex hoc omnes.
- Hoc est enim corpus meum.
- — — —

- Simili modo postquam coenatum est, accipiens et hunc praeclarum calicem in sanctas ac venerabiles anmus suas,

- item tibi gratias agens,
- benedixit, deditque discipulis suis, dicens:

- et gratias egit,
- et benedixit, et dedit discipulis suis, dicens:

* Raulin (p. 317) omits “in veritate.”

- “Take, drink from this chalice, all of you:
 - Accipite et bibite omnes vos,
- And whenever you eat this bread and drink this chalice, you will remember me.
 - ex hoc calice,
 - quotiescumque enim comederitis panem hunc, et biberitis calicem, mei memoriam recoletis.
- This is in truth the chalice of my blood of the New Testament
 - Hic est in veritate* calix sanguinis mei, novi testamenti.
 - qui pro vobis et pro multis effundetur
- which is shed for you and for many
 - qui pro vobis et pro multis effundetur
- unto the remission of debts and forgiveness of sins.
 - in debitorum propitiationem in peccatorum remissionem;

* Raulin (p. 317) has the same as the Roman for the words over the chalice.

MAR JOSEPH

DIAMPER

— This will be for you a
pledge forever.”

(*And then*) The grace of our
Lord Jesus Christ and the
love of God the Father, and
the fellowship of the Holy
Spirit be with us all now
(and always and forever).
*And he makes the sign of the
cross on himself.*

— et hoc erit vobis pignus
in saecula saeculorum

— Hoc quotiescumque feceri-
tis, in mei memorian facietis.

ROMAN

In the Diamper text the Institution / Narrative is given after the Epiclesis and before the Fraction. It is placed outside the anaphora. In Mar Joseph, the rubrics indicate that it is recited at the end of the Fraction.⁸⁷ This, too; is outside the anaphora.

It could be that already before the Diamper, possibly in the synod of Angamaly held by Mar Joseph in 1583 which dealt with the *Qurbana*, the Institution–Narrative was shifted to an earlier place, i. e., before the fraction.⁸⁸

Epiclesis

Diamper was very sensitive about the Epiclesis. In the anaphora of Addai and Mari there is no allusion to the changing of the bread and wine by the Holy Spirit.⁸⁹ Actually Diamper did not modify it. But it dealt with the hymn, “When the priest enters the sanctuary,⁹⁰ which appeared at the Fraction, in which reference is made to the invocation of the Spirit by the priest to consecrate the bread and wine. The synod decreed to leave out the expression; “The priest

87. The indication as to recite it just before the Pauline salutation (“The grace of our Lord...”) to which a signing by the priest on himself is added. This signing is made at the end of the Fraction. In the *Qurbana* there is another Pauline salutation, with the signing on the elements at the beginning of the anaphora.

88. Jesuit report of 1600/1601 suggests: “un dei dotti padri... li ordino anco la messa caldeia,” (Beltrami, p. 259).

89. See the text in Brightman, pp. 287–288.

90. The priest, when he enters before the holy altar neatly stretches his hands heavenwards, and invites the Spirit and He descends from above and sanctifies the Body and Blood of Christ. This hymn also appears as the anthem of mysteries (at the offertory) of the seventh Sunday of the period of the Apostles (*Supplementum Mysteriorum sive Proprium Missarum de Tempore et Sanctis*) (Rome, 1960), pp. 121–122; as an eucological anthem of the Dedication of a Church (*Chaldean Pontifical in Syriac* (Rome, 1967),

invokes the Spirit who comes down from heaven?"⁹¹ Evidently the synod understood this hymn as epicletic. The position of the hymn, namely among the hymns of Fraction which immediately followed the Institution–Narrative, tended to support such a conclusion.⁹²

p. 145; as a proper hymn at the Ordination of priest (*ibid.*) p. 145; and as a hymn in the *Lelya* of the sixth and seventh Saturdays of the period of the Apostles *Breviarium Chaldaeorum*, 111) (Rome, 1937), pp. 151, 168. For a study of this hymn see, Alphonse Raes, "Une Onitha Eucharistique dans les Rites Chaldeen et Malabar," *L'Orient Syrien*, 11 (1957), 49–64.

91. Canon 118: "Item in Hymno, qui a clero, et Diacono alternatim dicitur, post eleuationem SS. Sacramenti, in versu ubi dicitur: *Sacerdos quando ad Sanctum Altare ingreditur, manus suas pure protendit in Caelum, et invitat spiritum, qui de superis descendit, et consecrat Corpus, et Sanguinem Christi: ubi innui videtur, Sacerdotem evocare de Caelo spiritum, qui consecrare debet, ... legendum est: manus suas pure protendit in Caelum, et consecrat Corpus, et Sanguinem Christi, illa omittendo verba: et invitat spiritum, qui de superis descendit etc. et illa alia nimirum: a saeculo, et usque in saeculum*" (*Mansi*, 1248).
92. According to Botte, when the Institution–Narrative was inserted, the Epiclesis was pushed back, and this hymn, which was epicletic, was separated from the Epicletical prayer (the order in the text is: Epiclesis, Institution–Narrative hymn) B. Botte, "L' Epiclese dans les Liturgies Syro–Orientales," *Sacris Erudiri* VI (1954), 63–64. But it is to be noted that today this hymn goes with the ceremony of prostration in the Syro–Malabar *Raza*, the most solemn *Qurbana*, which is connected with the solemn entrance 'into the sanctuary just before the beginning to the anaphora. For a manuscript study on this ceremony see Jacob Vellian, 'Les Prosternements dans le 'Raza' Syro–Malabare', *L'Orient Syrian*, XI (1966), 367–368. The earliest text of this *Raza* is a Mannanam (Malabar) manuscript of 1603 which was prepared by Bishop Francis Roz in the synod of Angamali in 1603. At the solemn entrance it says: "The celebrant begins the Anthem of the Mysteries (Onitha d' Raze): The priest when he enters (Kahana ma d'ael), and adores three times towards the altar..."

Since Diamper: Bishop Roz

Since Meneses, who convoked the synod of Diamper, was the Archbishop of Goa, the promulgation of the synodal decrees became the responsibility of Archbishop Roz who a few months after the synod, was appointed head of the Malabar church on December 20, 1599. Roz had been in India since 1584. He knew well Malayalam, the vernacular, and Syriac, the liturgical language. Since he worked closely with Meneses for the success of the synod, and since he was well-known to the Malabar Christians he was well-equipped to do the job easily.

The diocesan *Statutes* promulgated by Bishop Roz (the first Latin bishop of the Thomas Christians) in 1606 was a comprehensive code of diocesan regulations.⁹³ In 1603, in the synod of Angamaly, he prepared a missal implementing several of the decrees of the synod.⁹⁴ Roz, who was, essentially, for the romanization of the Malabar liturgy, did not agree in all things with Meneses. The condemnatory attitude of Meneses towards the local customs was not apparent in the *Statutes*. Though Roz romanized the liturgy, *Statutes* gave the impression that he did so, not to extirpate the East Syrian liturgy,

Then the description of the ceremony of prostration follows. Nothing is known about the change of place of this hymn, or its orginal location.

93. The *Statutes* of Roz has a Syriac title written in Malayalam characters, *Tukasa d' Hemdo: Statutes of the Thomiste fold of India*. This document is kept as Ms. Borgiano Indiano 18 in the Vatican library. The *Statutes* has the following content which is of interest to us: Baptism (fol. 19r), Confirmation (27r), Eucharist (fol. 29r), Penance (fol. 47r), Anointing of the Sick (fol. 67v), Holy Orders (fol. 71r), Matrimony(fol. 79r), How to Celebrate Mass (fol. 112v), Feasts and fasts (fol. 118v).
94. «The Rites of Raza (most solemn Mass) in the church of India arranged by Francis Roz in the fourth year, fourth month, of his episcopacy in the Synod of Angamaly» is the title of a book that has been preserved in the Carmelite monastery of Mannanam in Kerala.

but to remedy the laxity of the liturgical discipline of the church. By presenting the Roman ceremonies in the Syriac, he impressed the Malabar Christians with his apparent understanding and sympathy towards their Rite, which for many, consisted in the Syriac language. In introducing new offices for the feasts, he kept the structure of the East Syrian liturgy, even when the content was borrowed from the Roman liturgy.

Though Roz gave the Roman ceremony of baptism, he acknowledged the baptism by immersion which was in existence in Malabar. Roz specified and expatiated the norms given in Diamper. Thus, he gave a detailed description of the confessional and the baptismal font. He also gave a minute description of the communion ceremony, which was not even dealt with by Diamper. Of course, the ceremony given by Roz was specifically Roman.

10. Bishop Roz⁹⁵ and the *Qurbana* Text: Details

The *Statutes* did not go into details concerning the *Qurbana*, except in the case of communion. For the rest, it gave as norm the decisions of the second synod of Angamaly (1603).

44v On the celebration of *Qurbana* and on the priests who celebrate it;

45r There is much confusion in the diocese because the priests celebrate the *Qurbana* in several ways. The *Qurbana*, therefore, shall be celebrated as we ordered in the second synod of Angamaly; if priests will not do this every day, they shall not celebrate the *Qurbana*:

95. A detailed biography of Roz was prepared by Angel Santors, "Francisco Ros, S. J.," *Missionalia Hispanica*, V (1948), 325-93; VI (1949), 79-141.

47r The ministers below the deacons should not wear the stole. Those below the subdeacon should not touch the chalice and paten with their hands...;

47v Knowing that it is the result of the greatest ignorance to read the Apostle and the Gospel after the Offertory, all priests shall celebrate the *Qurbana* as it is written in our *Taksa*.

The fact that the Mannanam manuscript of the *Qurbana* prepared at the synod of Angamaly survives is helpful to this study. It contains the text of the *Qurbana* (pp. 1–58) and the rubrics for the celebration of the most solemn *Qurbana*, called *Raza* (pp. 59–68). The text of the *Qurbana* was intended to provide a uniform liturgy, eliminating the then existing confusion. That missal was presented as the only authentic one to be used.

A particular item which the Statutes dealt with was a correction in the *Qurbana* text of the synod of Diamper pertaining to the position of the readings. A comparative study of the first part of the Diamper text with that of the Rozian text will explain this:

Rozian texts (Mannanam MS)	Page	Diamper text (Raulin)	Page
8 A. In the name of the Father			(omits)
B. Your commandment			(omits)
C. Glory to God in the highest	293		
D. Our Father	293		
9 E. Prayer before psalmody		293–294	
F. Psalms		294–295	
10 G. Blessing of incense			(omits)
H. Anthem of the Sanctuary; Hymn <i>Laku mara</i> and Trisagion	295		

	Page
11 I. Prayer before the readings	
12 J. Readings	
K. Creed	
13 L. Prayer of the faithful	296–304
14 M. Preparation of offerings	300–301
15–16 N. Dismissal of the unworthy	
16 O. Offertory	301
17 P. Offertory anthem continued	302–303
Q.	304–305=N
R.	305=I
S.	305–307=J
T.	307=K

The order (A,B,C,D, etc.) in the above table helps to understand how in the Diamper text, readings (I, J) and creed (X) came after the Offertory (O, P). The dismissal of the unworthy (N, Q) has changed its place in the texts, but the rite of dismissal was obsolete at the time and hence it was not of much importance.

The place of the readings in the Diamper text has been observed by Connolly, Codrington and Webb, and they conjectured that either the Syriac manuscript from which Gouvea made the Latin translation, or the manuscript of his Latin translation was accidentally displaced,⁹⁶ causing disorder in the printed text. Connolly proved that this disorder was not the result of the changes proposed in the synod of Diamper.⁹⁷

96. R. H. Connolly, "The Work of Meneses in the Malabar Liturgy," *JTS*, XV (1914), pp. 420–424; H. W. Codrington, "The Chaldean Liturgy," *The Eastern Churches Quarterly*, 11 (1937), 208–209; "The Malabar Liturgy and Synod of Diamper," *Pax* XXV (1935), 162–163; Douglas Webb, "Mar Joseph Sulaqa et La Liturgie Syro-Malabare," *L' Orient Syrien*, 111 (1958), 204–206.

97. Connolly, *ert. cit.*

In a later study, Webb compared the text of Gouvea with other manuscripts and showed that there are other texts with similar disorders. He remarked that Gouvea's text could more easily fit into the order of MSS *Brit. Mus, Add 7181* (A. D. 1570). *Camber. Add. 2035* (A. D. 1686) and *1984* (A. D. 1707), which form a special group. They have repetitions in the order of the first part of the *Qurbana*:

hymn <i>laku mara</i> and Trisagion	(H)
Offertory	(O)
creed	(K)
hymn <i>laku mara</i> and Trisagion	(H)
readings	(J)
prayer of the faithful	(I)
offertory	(O)
offertory anthem continued	(P)
dismissal of the unworthy	(N)
offertory anthem	(O)

Webb holds that Gouvea might have had a copy of one of these manuscripts when he prepared the translation. He might have prepared the order of the *Qurbana* avoiding repetitions, and the result was the order we find in his Diamper text.⁹⁸ The possibility of using such a manuscript can be admitted, but Webb does not say why such repetitions appear in the above manuscript.

In the second part of the Mannanam manuscript (pp. 59–60), Roz has given rubrics for the preparations for the celebration of the *Raza*:

Raza must be celebrated on important feast days and Sundays in all the churches where there are sufficient number of priests and servers. For this,

98. Douglas Webb, "Antonio de Gouvea's Version of the Nestorian Liturgy," *art. cit.* pp. 239–240.

there should be a priest celebrant, a deacon, a subdeacon, and at least four in the minor orders. Of these, two should vest themselves like the deacon, others should have albs on.

On the right side of the sanctuary there should be a table with two candles and the book containing the *keriana* (Old Testament readings) and the Epistle placed on it. The Gospel book must be on the altar itself.

While all are ready, the service begins. The deacon and the subdeacon stand behind the celebrant to his right and left respectively. Other servers kneel down....

In the first part of the manuscript where the simple text of the *Qurbana* is given, the Roman rubrics prevail still more. Thus, on pages 6 and 7 prayers from the Roman ritual for vesting are given. And on page 7 it is prescribed that the priest should wear a biretta while he goes to the sanctuary.

The rubrics of *Raza* contain other specific Roman practices. On page 63 the celebrant is given direction to read the Gospel privately even though it is sung aloud by the deacon. The deacon, before the reading of the Gospel, kisses the right hand of the celebrant. On page 62 the servers are asked to sit on the steps of the altar during the first and second readings.

Holy Communion

The *Statutes* gave a detailed description of the communion service within the *Raza*:

fol. 36r (a) How Vicars should give Communion to the lay people: After having known the number of the communicants, the vicar puts the necessary particles of hosts in a chalice or in a corporal.

36v (b) When they approach for communion, according to the local custom, men should kneel on the north side and women on the south side....

37r (c) Before the communion of the faithful, the priest should instruct them:

Those who receive Communion without the prior reception of the sacrament of confession, or not fulfilling the penance received in the confession, will fall into hell....

So let only those who confessed their sins (properly) dare to receive the Eucharist.

37v (d) The deacons and the communicants should say the *Confeitor*. The vicar, then with folded hands, should turn to them and recite over them the (formula of) absolution:

38r “May the Almighty God have mercy on you, forgive you your sins and bring you to everlasting life. Amen. May the Almighty and merciful Lord grant you pardon, absolution and remission of your sins. Amen,” The vicar shall bless them with the sign of the cross (*rusma*). The deacon should respond, Amen.

11. The Impact of the Liturgical Changes of Diamper and Bishop Roz on the Malabar Liturgy of the Subsequent four Centuries

The principle of Latinization was accepted in the synod of Diamper, and Bishop Roz applied it officially to the liturgy of the Malabar church. Three reasons for accepting the principle of Latinization can be suggested: the fear of heresy in the Eastern liturgical texts; the idea that Eastern liturgy is imperfect because

of the lack of medieval western devotions; and the conception of the “Latin” liturgy (which was the Roman for them) as faultless and ideal. All these reasons are found in one form or other in the modern Malabar church. Hence it is worth-while to discuss in chronological sequence the major events in the history of the Malabar liturgy since the Diamper-Rozian period, and to examine the activities of important persons who have exercised great influence on the later Malabar liturgy.

12. The Printing of the Liturgical Books

Taksa

The Syro-Malabar *Taksa* (missal) was first printed in Rome in 1774 with the Latin title, *Ordo Chaldaicus Missae Juxta Morem Ecclesiae Malabaricae Superiorum Permissu Editus*. An Instruction of Sacred Congregation for the Propagation of the Faith to the Latin Vicar Apostolic of Malabar, dated September 3, 1757, indicated that the text of *Qurbana* corrected by Meneses in the synod of Diamper should be sent to Rome with a Latin translation so that a Syriac missal for the Malabar church could be printed.⁹⁹ It is not known how this

99. The text of the *Instruction* as given in *Subsidium ad Bullarium Patronatus Portuqalliae* (Alleppe, 1903), pp. 55-56, is as follows: “Il 50 propone la necessita di far stampare un messale caldeo purgato e corretto d'ogni errore perso dagli Ecclesiastici di codesti parti. Intorno a che se la fa noto che averdo questa S. Congreg. rimessa l'istanza alla Congr. deputata sopra la correzione dei libri antichi orientali, questa sopra la ha determination che si stampi la messa o liturgia caldea, secondo le sole correzioni fatta da Mgr. Agrcivescovo de Goa, Alessio Menezes, nel sinodo Diamper. Sarà pertanto cura di V. S. di procurare detta Liturgia caldea o malabarica conle correzioni d mutazioni fatta in detto sinodo, e di trasmetterla qua scritta in ligua caldea e con la sua versione latina, affinche possa darsi alle stampe.

Roma, 3 Settembre 1757,
 S. Card. SPINALLI, Prefetto,
 S. I. ANTONELLI, Segr.,

Instruction was followed up. MS *Borgiano Latino* 280, fol. 241v-282v of the seventeenth century gives a report on the selection of the text for printing. It can be summarized:

Father Charles of Conrad, a Carmelite, brought two exemplars of the Malabar missal to Rome, and another Carmelite brought a third exemplar of the same. Because of the differences in their contents, Rome had to find out which of those manuscripts was in use in Malabar. For further deliberation on the issue, J. S. Assemani, the Syriac scholar, was consulted. He suggested either to print the Menesian Missal, which was partially Roman, or to get another exemplar subscribed to by all the Malabar priests. With this he actually discouraged the use of the manuscripts brought by the missionaries. These suggestions were sent to the *Congregatio super Correctionem Librorum Ecclesiae Orientalis*, for decision. Cardinal Antonelli, one of the consultors of this congregation, suggested to provide the Malabar church with the missal of the Chaldeans which at that time (1767) was already in the press. This was also to make sure that the Holy See might not be accused by anyone of depriving the Malabar church of its Eastern liturgy. This, if executed, might also be a response to the request the synod of Diamper (canon 267) made to the Holy Father to furnish the Malabar church with a missal. But this suggestion was objected to violently by other consultants and members of the Congregation. It was decided that the Chaldean missal should not be given to the Malabar church without knowing the will of the people of Malabar. As a compromise two copies of the Chaldean printed missal were sent to the Malabar Vicar Apostolic asking him to convoke an assembly of all the Malabar priests to know whether they would accept the Chaldean missal.

In an assembly of the priests of Malabar the Chaldean missal was rejected.¹⁰⁰ The malabar priests asked Rome to print the missal brought to Rome by Fr. Charles. In accordance with this, one of the two

100. Cyril Korolevsky points out that one of the reasons for the rejection was the fact that Chaldean missal contained scriptural readings in Arabic (*Living Languages, op. cit.* p. 131). There is an Instruction of the Congregation de Propaganda Fide, signed by the Prefect Cardinal Castelli, and dated January 8, 1767, which is addressed to Florentino, Apostolic Vicar of Malabar. It speaks about the manuscripts brought by Fr. Charles and by another Carmelite, and observed that because of the opposition to the Mene-sian text in Malabar, it seemed not feasible to print it:

“Domine Episcopo Florention, Vic. Apostl. (Malab). “III. mo e Rmo. Mons. e Fratello. Mentre due anii si sta ... (Here and later some words are illegible owing to damage to the text) la stampa del messale caldeo malabarese portato dal P. Carolo di S. Conrado, nacque ad alcuni dubbio se questo fosse veramente quello di cui indifferentemente si segue le chiese caldee esistenti entro i confini di codesto Vicariato Apostolico, oppure fosse in uso presso soltanto di alcune.

“Diedo motivo al dubbio I’ essersi osservatio che anni sono ... un altro P. Carmelitano ritornando del Malabar porto un messale ca; dep perche si stampasse per uso dei caldei di costi, il quale e molto diverso da quello esibito dal detto P. Carolo. Altre di che lo stesso P. Carolo porto il suo messale come in due esemplari. Il primo di qualche antichita dd intiero, l’altro di carattere recente e mancante

“Quando altrunde nascessero le difficolta e queste si stimassero insuperabili, dovebbe loro proporsi la mene-siana Liturgia. Ma siccome gia si sa l’opposizione grande che che hanno ... dimostrato verso di essa, si stima inutile di farlo ...:

“Roma, 8 Gennaio, 1767. J. M. card. CASTELLI,
Prefetto” see *Subsidium ad Bullarium, op. cit.*, pp. 56-57.

manuscripts brought by Fr. Charles was printed. It is hard to know which one was the choice.¹⁰¹

Since the Roman edition, the Malabar missal went through several editions, keeping the text of the 1774 edition, of course, with some editions, especially the readings for new feasts. The 1946 edition of the missal,¹⁰² as Archbishop Kandathil said in its Foreword, tried to "have a correct edition of our Missal in close conformity with the Roman edition (1774)." Because of its easy accessibility, in our study reference to prayers of the missal will be made to this edition.

101. A study of Placid J. Podipara has shown beyond doubt that the Malabar printed missal was more Rozian than Menesian See "Syro Malabar Liturgy menesian or Rozian?" *OCP*, XXIII (1957) 313-333. It is noteworthy that the Mannanam missal of Roz, on which Podipara based most of his study, is identical with another Vatican manuscript, *Borgiano Syriaco 35*, and probably it was this manuscript which was brought to Rome by Charles.

102. *Ordo Chaldaeus Rituum et Lectionum juxta morem Ecclesiae Malabaricae Superiorum Permissu editus a Mateo Vadakel* (Alwaye, 1946). The prayers and rubrics that were given in different places in the Roman edition are not only mentioned in the calendar of the Roman edition but are inserted in the *Proprium Sanctorum*. The servers' prayers, which were only indicated in the Roman edition, are given fully in this. Readings for the feast of the Ninivites are given in the appendix, which were not included in the Roman edition, and which, for the first time, were added to the missal in the 1879 Koonammavu edition. The content and order of the missal are as follows:

Readings for Sundays	pp.	1-205
Preparation for Mass		206-210
Ordinary of the Mass		211-257
Thanksgiving after Mass		257-258
The <i>Raza</i>		258-264
Servers' Part of the Mass		264-266

In the edition of 1774 several prayers which were not in the East Syrian *Qurbana*, were added:

1. "The Father of Truth": *ܒܪ ܚܝ ܐ*
2. A final blessing in honour of the Virgin Mary
3. A prayer of bidding adieu to the altar:
4. Four other *hutama* (Final blessing) (*ܚ. ܗ. ܐ. ܗ.*)
5. *Agnus Dei* (Lamb of God) before the minor Elevation
6. Two prayers before the celebrant receives the chalice
7. Three post-communion prayers

Of these the first three prayers were taken from the Maronite missal. The presence of these Maronite prayers could be due to the influence of J. S. Assemani, who served as a consultor in the committee which edited the Malabar missal.

The *MM* (Menezian Mass) contained several additions. It prescribed that the celebrant should enter the sanctuary with biretta on, and that the server should carry the *Taksa* (missal). In *DM* (the Diampier Mass) the server was to go before the celebrant swinging the thurible. *MM* began the *Qurbana* with "In the name of the Father....," while *DM* began with the exclamation, "Glory to God in the highest."

MM imitated the Roman mode of blessing the deacon before the Gospel. *DM* did not give any such rubrics. In *MM*, unlike *DM*, the celebrant kisses the

The Common of the Saints	266-296
Votive Masses	296-317
Movable Feasts	317-329
Proper of the Saints	330-436
Appendix:	
Huthama of B. V. M.	449
Readings for the feast of the Ninivites	449

altar before the *Enarxis* and before the *Pax*. *DM* contains Minor Elevation before *Pater Noster*, and adds *Domine non sum dignus* before the communion of the celebrant. The communion rite was a translation from the Roman missal, but the East Syrian communion formula was retained, with an addition at the end, “*ad vitam aeternam*,” taken from the Roman missal. *MM* prescribed a genuflection every time the sacred species are handled after the Institution-Narrative. *MM* contained only the anaphora of Addai and Mari, leaving out the anaphoras of Theodore and Nestorius, in accordance with the decrees of Diamper (canon 121). There was no provision for the *proper prayers* of the *Qurbana*: the initial psalmody, anthem of the rails (ܩܪܒܢܐ ܩܪܒܢܐ), psalm verses between the readings (ܩܪܒܢܐ) the anthem of the mysteries (ܩܪܒܢܐ ܩܪܒܢܐ) sung at the offertory procession, and the communion hymns (ܩܪܒܢܐ ܩܪܒܢܐ). It remained so until recent times when the *Proper Prayers* were introduced (1968).

Before the communion, *MM* has the prayers, “*Let not your body, O, Lord....*” and “*Sanctify our bodies....*” both of which are additions of 1774. *DM* has in their place, “*Lord my God, I am not worthy....*”

A few prayers of *DM* are omitted in *MM*. Thus the prayer of the veil, “*Amictus lumine....*” said while covering the offerings after the offertory; “*Lord, extend your right hand....*” after the psalms; and the “*To you I have lifted....*” after the Fraction; the deacon’s invitation, “*Praise the living God....*” and its response said before the communion, the priest’s prayer “*Precious blood of the Lord*” recited after receiving the chalice.

A decree of the *Congregation Super Correctionem Librorum Ecclesiae, Orientalis.* dated June 1, 1766 gave responses to four questions on the text of Fr. Charles. The first allowed the retention of certain prayer, *coram throno* (before the glorious throne)¹⁰³ even though it did not appear in the Roman missal. The second was concerning a prayer before the Gospel. The question was whether to change the expression “*imago genitricis*” (image of the Father) to “*substantiam genitricis*” (substance of the Father). The answer was NEGATIVE. The third answer directed the commemoration of the Pope whenever the Patriarch and bishops were commemorated. The last answer was in favor of retaining the Elevation of the sacred species immediately after the Words of Institution, even though it is not the place for elevation in the Eastern Rites.¹⁰⁴

104. “Decretum Sacrae Congregationis Particularis De Prop. Fide super Correctionem Librorum Ecclesiae Orientalis habitae die prima Junii 1766.

“Propositis per Rev. P. D. Marcium Marefuseum Secretarium dubiis super correctione missalis chaldaeorum mala- brici a P. Carolo a S. Conrado Ordinis Carmelitarum Dis- calceatorum Romam allati ut typis a S. Congregatione ederetur, videlicet:

“I. In liturgia Chaldaeorum Mesopotamiae necnon in liturgia Menesiana, cum sacerdos ascendit ad altare dicit orationem quamdam quae incipi — *Coram throno* — quaeque deest in Liturgia nostra, quaeritur an ea sit addenda ?

“II. An oratione 2a *Tibi splendor Patris tui et imago Genitoris tui* loco vocis quae significat personam substituenda sit alia vox quae significant *substantiam* ?

“III. cum in tota hac Liturgia nullibi legatur comme- moratio Romani Pontificis, quaeritur an ea apponenda sint eo modo quo exprimitur in missali Chaldaeо Mesopotamiae et quo loco ?

In the printed missal, the East Syrian Calendar was replaced with Roman one, adding only the feast of July 3rd (St. Thomas), and December 18th (St. Thomas), and the feast of the Ninivites, eighteen days before the beginning of Lent. The readings were given as in the Roman missal, generally only two each for every day, and making the text of the *Pishita* conformable to the *Vulgate* whenever the former varied notably. It is to be noted that no readings were assigned to the feast of Ninivites since they were not in the Roman missal. Latin prayers for vesting were translated and were printed in the missal.

Further, the missal contained the Syriac translation from the Roman missal of the services for Ash Wednesday, Palm Sunday, Maundy Thursday, Passion Friday and of the Candlemass of the second of February. The Mass of the Presanctified was translated from the Roman missal, but “*Praeceptis salutaribus moniti*” was substituted with the parallel prayer of the East Syrian Qurbana, “Make us worthy....”

“IV. An quemadmodum in ista Liturgia, elevatio Hostiae et Calicis sit statim post consecrationem, quod videtur noviter invectum, cum ex ritu Ecclesiae Orientalis sacramenta elevanda sint paulo ante Communionem.

“E. mi Patres responderunt:

“Ad I. Affirmative.

“Ad II. Nihil innovandum.

“Ad III. Affirmative, apponantur ubicumque sit commemoratio Patriarchae et episcopi cum expressione quae continetur in missali chaldaeo Mesopotamiae.

“Ad IV. Affirmative.

“Datum Romae ex aedibus dictae S. Congregationis, die 28 Januarii, anno 1768.

T. M. Cardlis, CASTELLI, *Praefectus*
M. M. UFANUS *Segr.*”

See *Subsidiump ad Bullarium*, op. cit., p. 57.

The Missal included also a text for the most solemn *Qurbana*, called *Raza*. It contained only the prayers and ceremonies which were additional to the simple *Qurbana*.

Ritual

A Syriac translation of some ceremonies of the *Rituale Romanum* was printed in 1775 in Rome. It contained the rites of baptism, Confession, Anointing, as well as translations of other ceremonies from the *Rituale Romanum*, such as formulas for blessing holy water, a place, a candle, food, statues and sacred pictures.

13. Blessed Kuriakose Elias Chavara

Blessed Father Chavara (+ 1871) was the first Prior General of the Carmelites of Mary Immaculate (C.M.I.), a local religious congregation.¹⁰⁵ He was in close contact with Archbishops Bernardine (+ 1868) and Leonard (+ 1898). It was Chavara who prepared the first *Thukasa*, rubrics for the celebration of the *Qurbana* in Malayalam, in 1868. He adopted whatever was possible from the Roman Rite, closely following the *Ritus Servandus in Celebration Missae* given at the beginning of the Roman missal of Pius V of 1570.¹⁰⁶

Fr. Chavara prepared the ecclesiastical calendar with the Roman feasts and assigned for them colours of vestments. Since the existing Breviary did not contain Offices for the feasts, he prepared a set of Vespers for important feasts. In this he followed the East Syriac structure, as did Bishop Roz, but romanized them with some modifications. Thus “Lord be with you” (*Dominus vobiscum*) was introduced instead of the East Syriac, “Peace be with you” (slamma amakom); “per Christum

105. The beatification Fr. Chavara took place at Kottayam on February 2, 1986, with Pope John Paul II personally present on the occasion.

106. This *Thukasa* was reprinted in 1952 at Ernakulam.

In a Syriac letter of May 31, 1861, sent to the Prefect of the Congregation for the Propagation of the Faith, Chavara asked permission for certain liturgical reforms, most of which were intended to conform the Malabar church to the Roman. The letter, a copy of which is kept at the Mannanam monastery, can be thus summarized:

1. Herewith is enclosed a Syriac translation of the Holy Saturday service of the Roman church. Since the Malabar church makes use of the Roman services from Ash Wednesday to the Passion Friday, and since the long service of ancient East Syrian service for the day is no more in use, this translation was prepared.
2. As it is prescribed and practised in the Mass of the "Holy Church", our *Qurbana* also could end with the reading of the prologue of Saint John's Gospel.
3. We use incense in our daily *Qurbana*, in variance with the practice of the Roman church here which uses it only on Sundays and feast days. Since this is embarrassing to the faithful of the Roman Rite who happen to attend

107. This divine office for the feasts had been used mostly in Carmelite monasteries. More about the preparation of this book can be had from the Malayalam book of Father Valerian, *Chavara Kuriakose Elias* (Mannanam, 1939), pp. 222-223.

our *Qurbana*, we may follow the Roman custom in this.¹⁰⁸

The letter concluded with a repeated plea for the approbation of the above items, and of a Syriac Breviary prepared by Chavara, and taken to Rome by Bishop Leonard. All the above three petitions were given negative answers, whereas the Breviary was approved, as it was said above.¹⁰⁹

Father Chavara is responsible for introducing several other devotions in Malabar. He dedicated each day of the week to saints. In this attempt Saturday was dedicated to the blessed Virgin Mary, though the East Syrian divine office assigns Wednesday to Mary's special commemoration.¹¹⁰

14. Other Innovations of the 19th Century

In the directives given to the Syrian Churches of Cranganore diocese on 6th Feb. 1968 from the ecclesiastical office of the *Governador*, it is prescribed that the priest should wear shoes and stockings during the liturgical services. In 1844 the second edition of

108. Father Varkey Parappuram, a contemporary of Chavara, explains the situation in his Diary: "The Holy Saturday service of the Syrian Rite comprised of fasting till 3 p. m. The breaking of fast with dinner followed the *Qurbana*. Easter celebrations begin at 3 a. m. But probably because of the heat of the locality this service during the afternoon of Saturday fell into disuetude." Cited in Valerian, *op. cit.*, p. 224.

109. Fr. Valerian in the biography of Chavara gave the above information from the Mannanam diary, and it is not clear whether the response from Rome was written or verbal. Valerian, *op. cit.*, pp. 225-226.

110. Jacob Vellian, *Reflections on Mariology* (Kottayam 1967), pp. 80-87.

the missal appeared, and in 1845 that of the sacraments. This last one contained also several sacraments taken from the *Rituale Romanum*. Archbishop Bernardine (1853-'68) reduced the number of fasts to nine excluding those which preceded the 8th of Sept. and the 15th of August. Novenas and monthly devotions of the Blessed Virgin Mary and St. Joseph, as well as the confraternity of the Bl. Virgin (*Darsanam*) were popularised in this period, translating into Syriac the necessary prayers from Latin. White cassocks of western type for priests were introduced.

Archbishop Bernardine in a decree prescribed certain items concerning liturgical discipline: Thus:

1. Quarter of an hour before the beginning of the Mass the church bell is to be tolled.
2. The celebrant priest has to carry the chalice into the sanctuary at the beginning of the Mass, and he should bring it back after the Mass.
3. Chasuble should have sign of the cross on the back.
4. The colours of the liturgical vestments were to be the same as those of the Latins.
5. The use of Holy water is to be encouraged.
6. Women should make their confession only in the confessional. Every church should have atleast four Confessionals.^{111a}

D

THE RESTORATION OF THE LITURGY: DELATINIZATION PROCESS

15. A. The Pontifical

There has always been a small group of the St. Thomas Christians who opposed latinization from its

^{111a.} J. Vellian, History of the Syro-Malabar Liturgy (Malayalam, Kottayam 1966) pp. 53-59.

beginning.¹¹² They end the archdeacons many a time requested the Holy See to restore their Rite.¹¹³ But the official project of restoration started in a peculiar situation when Rome was asked to co-operate with latinization. It was in connection with the restoration of the Pontifical. Syro Malabar bishops asked permission from Rome to make Syriac translation of the Roman Pontifical since at that time Malabar Bishop conducted the ceremony of Ordination within the Syriac Mass using the prayers in Latin from the Roman Pontifical. Two languages and two liturgical rites were fused into one ceremony! The Malabar bishops requested Rome to reduce the confusion by making all the prayers in Syriac (1908 and 1934). Though the Oriental Congregation desired that the Malabar Church accept the Chaldean Pontifical in Syriac, a baseless fear of the domination of the Chaldeans prompted them to ask for such a Syriac translation of the Roman Ordination Rites. In fact they prepared and sent a Syriac translation to Rome. When Mons. Rene Graffin, the scholarly and well-appreciated editor of the *Patrologia Orientalis*, was asked to print such a Syriac text (1933) he said, he would never do it since to agree to print it

112. Even at the time Archbishop Kariattil (18th century) there were Malabar Christians who did not consider the decree of Diamber binding. The *Varthamanappusthakom* cited above, has recorded: "In several countries there are found faithful who have not heard even the name of the synod of Diamper. Nay, even in Malabar, the churches of the north did not accept that synod at the very time of its celebration. In like manner there are many places where this synod is not accepted" (Podipara, *Varthamanappusthakom*, *op. cit.*, p. 267).

113. For some instances, see Jacob Vellian "Vicissitudes of the Syro-Malabar Liturgy down the Centuries." *The Malabar Church* p. 14.

* For all details, See Cyril Korolevsky, *Living Languages in Catholic Worship*, London (Language, 1957) pp. 134-138.

would be to co-operate in mischief, that is, latinization. The Sacred Oriental Congregation consulted oriental scholars and liturgy experts like Cyril Korolevsky, Dom Placid De Meester OSB, and Mons. E. (Cardinal) Tisserant. In Dec. 1934, taking into account all their suggestions, Pope Pius XI categorically stated: "Latinization is not to be encouraged among the Easterners. Half measurers are ungenerous and they do not bring good results. So continue in *status quo*, but organise at once a commission for the revision of the earlier pontifical which can be printed part by part." Under the presidency of Father James Voste O. P. the Commission making use of several manuscripts available at the time, completed the work of the Syriac Pontifical in 1939; but due to several reasons, such a book was printed and published only in 1957.

The restored Syriac Pontifical was promulgated in Malabar in 1958, and ordination ceremonies in Malayalam were printed in 1960, and the rites of episcopal ordination for the first time was used in Malayalam in 1968. These rites are also to be revised.

16. The Qurbana

After the restoration of the Pontificals, the sacred Oriental Congregation concentrated on the Qurbana. On March 10, 1954 a committee was set up with Fr. Cyril Korolevsky, Fr. Placid J. Podipara C. M. I. and Fr. A. Raes S. J. (the president), and Fr. Emmanuel Dhelhy (at present a Chaldean Bishop) as an assistant. The Syro - Malabar Bishops were informed of the committee on May 6, 1954. The Committee presented the new draft of the restored Qurbana under the title: *Liturgia siro - Malabarese - Revisione e Ristampa del Missale Siro - Malabarese - I.* It contained:

1. The text of the Qurbana
2. Rubrics and directions (*ordo celebrationis*)

3. Notes regarding the interior of the church, vestments etc.
4. Scheme and content of the changeable prayers of Sundays and feast days (*propria*).

This text was sent to the Syro Malabar Bishops and twice they were asked to send their opinions and suggestions. It was at this time that the first Syro - Malabar liturgy committee was set up on August 4, 1954. In fact the tendency in Malabar was not for restoration, but for shortening and Vernacularization. Though the bishops were apprehensive about the restoration, most of the bishops welcomed the draft in 1956 in the light of the explanation given by the Roman liturgical Committee. The plenary session of the Cardinals of the Oriental Congregation discussed the text on May 27, 1957. The final text was approved by Pope pius XII on June 26, 1957.

After this the Sacred Oriental Congregation published three books:

Taksa d'Quddasa including the Syriac text of the restored *Qurbana* with the anaphora of Addai and Mari (Alwaye, 1960):

Ordo Celebrationis Quddasa juxta Usum Ecclesias Syro - Malabarensis, containing rubrics in Latin for the different forms of celebrating *Qurbana* (Rome, 1959):

Supplementum Mysteriorum sive Proprium de Tempore et de Sanctis juxta Ritum Ecclesiae Syro - Malabarensis which is a collection of the variable parts of the *Qurbana*, the restored Calendar and the scriptural passages to be read in *Qurbana*.

The Syriac text was printed in 1960 (Alwaye) and a text with a partial Malayalam translation was printed in 1962 which was introduced in the church on July 3, 1962. But already on January 20, 1962 through a decree (*De Ritu Sacrificii Eucharistici Restaurando*),

ome allowed the new *Taksa* (Missal) to be used in minaries, study houses, and noviciate houses.

The common pastoral letter sent by the Syro Malabar bishops on July 3, 1962 exhorted the faithful to accept the new *Qurbana* in a spirit of filial love and obedience to the Holy See.

This edition of 1962 had omitted a few items like *Puqdanakon* (your command) diptychs, and a few *uttamas* (final blessings) which were in the 1960 text. On December 3, 1963 the sacred Congregation permitted some amendments and abbreviations in the text in response to the requests made by the bishops in Oct. 1963.

The Syro - Malabar liturgy committee was entrusted with the preparation of a full and better Malayalam version of the Syriac text.

There was much opposition from the part of some of the faithful and clergy against the elimination of Western elements in the formation of the 1962 text. Such objections slightly influenced the formation of 1968 text. This text presented to the Oriental Congregation on Aug. 6, 1968 was approved on Aug. 7, 1968 *ad experimentum*. It was a hasty approval without having time (Summer Vacation in Rome) for an adequate study on the text since the text was expected to be promulgated by the bishops on Aug. 15, 1968 (speech of Cardinal Ruben Aug. 26, 1980). In fact there were certain mutilations in this text. On May 9, 1969, Rome limited the experimentation to two years and July 29, 1971 it extended the period for another three years.¹¹⁴

114. For a detailed description of the process of the restoration of these books, see my Malayalam book. *The Restored Syro-Malabar Qurbana* (Aloor, 1962).

T. Mannooranparampil "The Restoration of the Syro Malabar Qurbana," *Christian Orient* VIII (1987), 3 - 26.

Fr. E. R. Hambye, "The Syro Malabar Liturgy and its

The *Supplementum Mysteriorum* contained variable parts for every Sunday and feast day of the liturgical year. A unit each of the variable prayers for each season (and not for every Sunday or feast day) was inserted in to the 1978 edition of the missal¹¹⁵.

17. Finalising: A Tedium Process

In 1973 and 1974, the Syro Malabar Bishops Conference expressed its desire to accommodate various situations and cultural demands of the country in the liturgical reform and to work simultaneously on restoration, revision and adaptation of the liturgy.

In fact the Roman policy was first to explore the genius of the Syro-Malabar liturgy by restoration and try to experience that liturgy before getting into the area of cultural adaptation. This is right in the context of the Malabar Church which had lost the memory of the flavour of its authentic East Syrian liturgy for the past four centuries.

Two opposing views concerning liturgy evolved in the course of the years. A small group stood for the implementation of the typically East syrian liturgy, not giving enough weight to indigenization and pastoral adaptation. Another group thought primarily of pastoral *aggiornamento*, perhaps not giving enough emphasis at times to the traditional heritage. One group upheld

reform," *A study on the Syro Malabar Liturgy*, Changana-cherry, 1976 pp. 50 – 60

115. Since this part was given in Malayalam prose, though originally it was in hymns, the people had to recite it. In 1969 I prepared the lyric and tunes for these variable prayers and published them under the title *Stream of Music* which has undergone several reprints. Since then other hymnals appeared.

he "ideal" even when the general community of the faithful was not prepared to understand or accept it. The other group sought alternatives to elements which were never personally experienced.

This discord appeared in the Central Liturgy Committee and there was hardly any hope of arriving at a text of consensus among the members.

To worsen the situation, new directives of the Roman Mass (1969) endorsing "Mass facing the congregation" crept into the Syro-Malabar Church and was accepted by some Syro-Malabarians as a norm for celebration. Unauthorized and unopposed, this Mass "facing the people" became a familiar thing to the church. In the course of the decades some stood out as proponents and promoters of this practice. In fact the 1968 text had permitted the liturgy of the word to be celebrated "facing people" at the Bema and the rest turning "to the East". According to the 1962 text, however, the entire Qurbana was to be celebrated turning "to the East".

The hierarchy too was divided in all these matters and no one could heal the wounds caused by this disension. Eucharist which is "the Sacrament of unity" became painfully a cause of discord in the church.

Several attempts were made to make a better and a final text in the face of the fact that time granted *ad experimentum* for the Qurbana text elapsed. Several texts met with deadlock in the Central Liturgical Committee while others were rejected by the Sacred Oriental Congregation.

Meanwhile several liturgical texts, not authorised by the entire hierarchy, appeared (19.4). Thus the notoriously known "Mini Mass" which left several prayers and rituals in printing and the "Indian Mass" (Indianized Mass) which did violence to the content and structure of Qurbana (1974), began to be used. The main defect of such texts was the lack of agreement among the bishops. In the light of this, the Syro Malabar Bishops'

Conference (Aug 12–14, 1974) decided that thereafter Bishops conference should give approval to liturgical texts subject to the final approval of the Holy See, and that the individual hierarch may publish para-liturgical texts only. On Jan. 3, 1977 the Sacred Oriental Congregation in a letter to every Bishop of the Syro-Malabar Church, prohibited the use of the liturgical texts without the authorization of the Bishops Conference and the approval of the Holy See.

In Aug. 1974 the Bishops' Conference appointed a committee with a bishop as the head to prepare the Malayalam text of the Mass. Although such a text was prepared (1978) it was rejected by the Bishops' Conference. On Aug. 12, 1980, a document from Rome entitled, "*Report on the State of liturgical reform in the Syro-Malabar Church*" was sent to all the bishops as an aid to the bishops conference that was to meet in Rome later that month during their *ad limina* visit. This document insisted that Syro Malabar liturgy should be faithful to the East Syrian liturgical tradition, and that changes should be introduced only with an organic growth in mind.

In a Syro-Malabar Bishops' Conference met in Rome to discuss liturgy, on Aug. 28, 1980 Pope John Paul II emphatically reminded that the church should be faithful to and preserve its traditions, and that the goal for any change in liturgy is its organic growth. Addressing the Syro-Malabar hierarchs His Eminence Cardinal W. Rubin instructed that the dogmatic character of liturgical reform should be based on papal documents like *Evangelii Nuntiandi*, *Catechesi tradendae. Dominicae Cenae*, and *Inestimabile Donum*. He directed that a text of the Quibana was to be presented to Rome before Easter 1981.

The Syro-Malabar Bishops' Conference (Dec. 4–4, 1980) gave guidelines for the preparation of this text:

1. No substantial change in the anaphora (2) A few preanaphoral and post-anaphoral prayers can be made optional (3) new alternative prayers can be introduced (4) spontaneous prayers can be used in the place of certain specific prayers.

As per the decision of the Bishops' Conference of March 30, 1981, opinions of the members of the Church concerning the Qurbana text was solicited. 7,581 letters received on the matter (505 priests; 2,559 sisters and 4,517 laity) were tabulated.

A text prepared was sent to Rome on Oct. 1981, but it was rejected, and clear guidelines for preparing a new text was given (March 1, 1983) by the Sacred Oriental Congregation in the document *Observations on the Order of the Holy Mass of the Syro Malabar Church 1981*. One of the main objections was that the text presented was that of simple mass, not taking into account the fact that the solemn Qurbana is the norm for any Eastern church. According to the *observations*, a new text of the Qurbana was to be sent to Rome before Sept. 15, 1983. After the Syro Malabar Bishops' Conference of July 19-20, 1983, those who favoured the document and those who did not welcome it sent separate evaluations to Rome; The first under the title "*Observations on the directories from the Holy See on the Qurbana Text* (Aug. 16, 1983) and the second, *A Response to the Observations of the Sacred Congregation for the Oriental Churches*.

The Bishops' Conference of December 4-5, 1983 directed the central liturgical committee to prepare the text on the basis of the Roman documents and guidelines, of the spirit of Malabar Liturgy and the pastoral needs.

As per the direction from Rome, the text of the most solemn Qurbana was to be prepared. The central liturgical Committee appointed a sub committee headed by the author of this study to get the Raza (most solemn Qurbana) ready. This Committee prepared

two texts, one in September 1984, and the other in Nov., 1984. The central liturgy committee convened on Feb. 6, 1985 met with so much tension and discord among the members. Exaggerated view-points led them to the non - approval of any text. For some it was too liberal a translation, for others it was too rigid.

Finally it was suggested that a literal translation made by a member be studied making use of also the Nov. 1984 draft. The growing animosity that existed between the factions of liturgical revision, reached the point that no text could satisfy the varying and opposing view points. Hence the bishops appointed an episcopal committee to prepare the Raza text in consultation with, if they so wanted, the central liturgical Committee or other experts.

After having consulted the central liturgical Committee and other persons, the episcopal committee brought before the Bishops' Conference 17 points of clarification which could be guidelines in the preparation of the Raza text. These were points of dispute and the Bishops unanimously agreed to the solution presented by the committee. It was a relief, and there arose a hope that the liturgical uneasiness would soon be over.

As the text was in preparation, there came from Rome another document entitled *Final Judgement* in July 1985 which also was given as a guide for the formation of the text. Taking this document too into account, the final draft of Raza was prepared, and it was circulated among the bishops in Sept. 1985.

This text of the Raza into which the suggestions of the bishops were incorporated was the matter of discussion in the Bishops' Conference of Nov. 8, 1985. The conference "saw the text of the Raza prepared by the Bishops' sub Committee as per direction of the Congregation for the oriental churches dated July 24, 1985. (Prot N. 955/65), and resolved to forward that text to the Congregation for necessary action." (resolu-

tion of the Conference). The Conference also requested permission to make necessary adaptations in the Raza for the missions. This was granted on Dec. 19, 1985. Rome approved the Raza text and it was used by His Holiness Pope John Paul II at Kottayam during the ceremony of beatification of Blessed Elias Chavara and Sr. Alphonsa. Even when the Raza text was approved by the Bishops Conference, in complying with the Roman document "Final Judgement," there was a clear understanding that when the simple form of the Qurbana will be prepared separately, there will be enough scope for pastoral adaptations and revision. But after its approval from Rome, some bishops ignored this *viability*, and hastened to print the text of Raza as such, and introduced it in their dioceses. Most of the bishops were for improving the Malayalam language of the text for which not sufficient time and attention were allotted prior to its approval. Several studies, serious ones and sarcastic ones, on the Raza text appeared in Malayalam and in English. Tensions once again piled up to a crisis. It seemed that there was no way to reach a solution to the problem of Qurbana.

In Aug. 1987 His Eminence Simon Cardinal Lourdusamy, Prefect of the Oriental Congregation visited all the Syro - Malabar dioceses in Kerala gathering first hand informations about the crisis and possible solutions. On the basis of his report, the Holy Father asked the Cardinal members of the Sacred Oriental Congregation to study the issue.

After the plenary session of the Cardinals the matter was again taken to the Pope who approved the *Directories on the order of Syro Malabar Qurbana in solemn and simple form* on April 30, 1988 and was officially sent by the Congregation to all the Bishops on May 5, 1988.

18. Roman Directives of May 5, 1988

Pastoral concerns

At the outset the Roman “Directive on the order of Syro-Malabar Qurbana in solemn and simple Forms” stated that the good of the faithful (*bonum fidelium*) is the pastoral norm governing all liturgical legislation (art.2). In the covering letter of the Directives signed by His Eminence Simon Cardinal Lourdusamy, Prefect of the Sacred Oriental Congregation, it is further said that “The Congregation.. formulated a “*Via media*” with the intent of putting together the spirit and the principles of liturgical reform on the one hand, and the pastoral needs on the other”.

In fact to *celebrate* the liturgy is to proclaim the good news; it is to say who we are and what we are and in a meaningful and delightful way; it is to bring people to faith and commitment. Hence the aim of a liturgical rite is not just to be performed, just as the aim of a song is not to be sung; the aim of a reading is not to be read, but to meet Jesus Christ, to meet God. Hence the pastoral aspect of liturgy and liturgical reform is very important. The Directives, therefore, distinctly views the different aspects of the one and the same celebration:

1. the spirit and the principles of liturgical reform,
2. the pastoral needs.

The spirit and the principle of liturgical reform demands that any directive in this connection should be theologically sound, liturgically correct and pastorally feasible. But in fact, the document is aware of the psychological tension and lack of harmony that had vexed the Syro-Malabar Church in the past few years.

Hence it does not look at the best, but at a “*Via media*” with the intent of putting together the spirit of liturgical reform and the pastoral needs in the

actual situation of the church. The *directives* does this, when it insists on a good and steady catechesis with a view to arrive at the ideal; "In this regard one can never insist enough on the need to introduce where it does not exist, and to strengthen where it does, the study of the liturgy, especially the Syrian liturgical heritage, according to the best contemporary methods, and also the present day pastoral exigencies in India. This is especially necessary in seminaries and houses of religious formation.. Only through a knowledge of the total ecclesial and theological context of the tradition can the liturgy itself be fully understood. A similar penetration into the meaning of liturgy should be provided to the faithful, according to their needs and circumstances, by means of a precise and regular catechesis (Covering letter).

Sacred congregation wants "to respect fully the right of the hierarchs to express themselves freely" (Covering letter) in liturgical issues, and it awaited to know their mind from the official report of the Syro Malabar Bishop's Conference held in Dec. 2-3, 1986. Every attempt was made, states the document, to accede to all legitimate requests of the hierarchy, while at the same time preserving intact the fundamental spirit and structure of the rite (No. 7). The document further professes that it does not deprive the local ordinary of his right and duty to resolve concrete pastoral issues and authorize local customs in the renewed liturgy within the legitimate limits (No. 4). Thus pastoral concern of the document gives very clear exposition of a preparation before implementation.

The basic sources for the document are given as three: (1) The most solemn Qurbana called Raza approved in 1986. (2) The official report of the SMBC of Dec. 1986. (3) "Final judgement" of the S. Congregation for the Oriental Churches concerning the Order of the Syro Malabar Qurbana (1985).

But in preparing the *directives*, an attentive review was made of all the relevant documents of the past decades, including all official and private texts and communications, especially the Qurbana texts of 1962, 1968 and resorted Raza (1986) as well as the proposed order of the Holy Mass (1981) observations on the order of the Holy Mass (1983), a response to the observations (1983) Final judgement (1985) and the Official report of the SMBC meeting of December 2-3, 1986 (No. 6).

Now to prepare the text in the light of the *Directives*, “The text of the Taksa or Order of the Solemn Qurbana and simple Qurbana should be prepared by the SMBC on the basis of approved Raza text and these directories” (8 a).

For the implementation of the text, again there is a clear guidance: “The moment the new text for the solemn and simple forms comes into effect, the use of *all other* texts previously authorised, including the Missal introduced “*ad experimentum* in 1968 and still in use in many dioceses, is “*ipso facto*” forbidden” (No. 5).

“The Malayalam (the Vernacular) text of the liturgy is the competence of the Syro Malabar Bishops Conference in consultation with experts in language and liturgy...” (No. 88); whereas the sacred Congregation needs only “an accurate and complete English translation for final approval” (8 d).

The confusion caused by the introduction of the 1986 Qurbana text in a very few dioceses was pastorally disturbing. Hence precaution is taken for the next text:

“Preparations should be made to promulgate and introduce this text *everywhere* by *a fixed date* not later than three months after the date of the final approval of the text by the Congregation (No. 10).

The document is conscious to proceed slowly and cautiously: Other options, adaptations and improvements in the text may be proposed for approval later.

19. Texts of the simple and solemn Qurbana (1988).

The new *Directives* gave specific directions on several of the prayers and ceremonies of the simple and solemn Qurbana. According to the direction a new *taksa* or order of the solemn and simple Qurbana was to be prepared. A single altar missal for all the forms of the Qurbana - Raza, Solemn and simple - was sent to Rome for approval along with separate texts for simple form and for Solemn form, keeping the time target prescribed in the *Directives*, namely, Dec. 31, 1988. For this, under the leadership of Bishop Sebastian Mankuzhi-kary, several committees worked assiduously, and with the consensus of the bishops (without any voting at all) the text passed through the bishops' conference. The Syro Malabar church is awaited the word from Rome, as on a Holy Saturday waiting for the risen Lord. Though some have strong opposition to the *Directives* and send *memoranda* to Rome against the final text sent for approval (1988), we hoped that this stage will mark the end of discord and tensions, and that Rome will intervene strongly against anything that might harm the spirit of harmony and understanding.

A decree from the Sacred Oriental Congregation dated April 3, 1989 (Prot. No. 955/65) approved the text with a few slight modifications, most of which were centred around clarity of expression and conformity with the *Directives* of May 5, 1988. On the basis of this the new *Taksa* was printed and promulgated on the 3rd of July 1989. An official communication (Ap. Nunciature N. 35 131. May 8, 1989). Permitted printing of the Solemn and Simple forms separately.

20. Other Liturgical Books

In 1938 the *Breviarium Chaldaicum* in three volumes, edited in 1886 by Paul Bedjan for the Chaldeans, was published by the Sacred Oriental Congregation for the

Chaldeans and Malabarians. Two volumes, that of Lent and Easter, (1967) appeared in Malayalam first. Then prayers of other seasons too appeared in booklets published by the authorised liturgy committees. Meanwhile another set of Divine office in three volumes in Malayalam for the use of the sisters appeared without the approval of the hierarchy. Another three volume Divine Office worked out by the Sub-Committee for the Divine Office appointed in 1973 was published first in 1982 and then in revised form in 1986.

For four centuries, the Syro Malabar Church was using the Syriac translation of the Roman Sacraments as seen in the Roman Sacramentary. The Portuguese had in fact, made the Syriac translation from a later sacramentary of the diocese of Braga in Portugal. For the restoration of the sacraments, Rome gave a Latin text with rubrics in Italian and accordingly, the restored sacraments were printed in Malayalam and used in the church from Dec. 18, 1968. The author of this article had prepared the Malayalam text but according to the direction of the Bishops all the formulae of the sacraments were given in indicative, rather than in optative and subjunctive as was in the original. Also some of the prayers were shortened. Sacraments also need revision.*

The funeral services and the office for the dead were introduced in Malayalam in 1966. It was accepted with acclamation in the church, because of both its content and musical quality. The restored ceremonies of Hosanna Sunday, Passover Thursday and Passion Friday were introduced in 1969. But they are not the best of the kind, and lack in many respects. Holy saturday services and Easter ceremonies are still to be prepared and introduced. The text of the sung Mass-lyric and tunes – was approved ad experimentum on Aug. 16, 1971.

* J. Vellian, Qudasakal (Sacraments), Kottayam, 1968.

Ever since several unapproved (by the entire hierarchy) texts of sung Mass, including that of the Requiem Mass, appeared. Most of them are defective. There is an effort from the part of the hierarchy to fix the tunes, even of ordinary hymns of the Qurbana, in order to make sure that the Qurbana does not become an opera or an orchestral piece, limiting the singing only to the choir or the highly talented singers. Two new sets of sung Mass were approved in 1989.

21. Conclusion

The romanization policy changed the general attitude of the Malabar Christians toward their own rite and liturgy. Except for a small voice, heard periodically down the centuries, which complained about the latinization, the majority was brain-washed. An indifferent attitude toward different Rites in the Church grew slowly in them. It led them to depreciation of their own rite and liturgy. Four centuries of romanization prompted them even to refuse to accept, or at least to offer a cool welcome to, the restored form of their liturgy. Because the spirituality they fostered was based on the popular devotions of the mediæval western church, it has become very difficult to introduce them to sound liturgical life and spiritual principles.

After a long process of latinization, delatinization and partial re-latinization, the Syro-Malabar Church should now be convinced of the need to be more open to both liturgical tradition and to pastoral exigencies. Human skills, power policies and church polities proved to be ineffective to keep oneness and harmony in the church. Now all should prayerfully seek help from *above* and power of the Holy Spirit that "we all may be one" beginning with context of the celebration of the Eucharist.

STUDIES ON THE TEXT

22. **Raza: The most solemn Qurbana: Its characteristics**

Among the St. Thomas Christians the terms generally used for the Sacrifice of Mass, are *Raza*, *Qurbana* and *Quddasha*, each meaning the mysteries, the offerings and the hallowing respectively. The term Raza in singular generally indicates any sacrament and in plural the Eucharist. Among the Malabar Christians the singular is specifically indicative of the most Solemn liturgy, while among the non catholic Thomas Christians Raza means church procession. The hymn sung during the transferal of eucharistic gifts from the side niche (Beth-gazze) to the altar is called D'Raza (of the mysteries)¹

Qurbana is the ordinary word used, also in Malayalam to indicate the celebration of the eucharistic mysteries.

The term *Quddasha* means hallowing, making holy. In Liturgical tradition it means the celebration of the holy mysteries. Generally this is the term used to indicate the Anaphora.

Forms of Celebration

Every Liturgy has its own mode of solemnity in celebration. The restored text of the Qurbana gives three kinds of celebrations: The solemn, the most solemn and the simple.

1. **Solemn:** It is the sung mass commonly known as the high mass. With trained laymen acting as deacons, lectors etc; and a choir helping the people to participate better in liturgy, this form of celebration is the ideal one for sundays and other ordinary feasts.

1. Cf. Fr. Luke O. F. M. "Kaza" in Christian Orient., 1983 Vol. No. 3, pp. 112-122.

2. *Most Solemn*: With prayers and ceremonies additional to the above solemn form, the most solemn liturgy, *Raza*, is celebrated on exceptional occasions.

3. *Simple*: It is the ordinary dialogue mass with people actively participating. In Eastern tradition the simple form does not exclude singing.

23. *Raza: The most Solemn Form*

Prayers and Ceremonies Additional to Those of the Ordinary *Qurbana*.

The additional prayers and ceremonies of the *Raza* appear in the liturgy of the Word, except for the signing of the forehead of the deacons which takes place immediately after the Fraction. The parts proper to the *Raza* are given below (in italics) within the sequence of the prayers and ceremonies of the ordinary *Qurbana*:

1. Glory to God in the highest, Our Father, prayer.
2. *Special psalmody* and its concluding *prayers*.
3. *Kissing of the cross and the anthem of the rails*.
4. Hymn “laku mara”, incensing trisagion.
5. *Two lessons (the law and prophets; the anthem of the rails)* also in solemn.
6. *Psalm before the Epistle (SURAYA)*
7. *Homiletic introduction (Turgamma)* to the Epistle
8. Epistle
9. Psalm before the Gospel (ZUMARA) also for solemn
10. *Kissing of the Gospel, and its anthem*
11. *Homiletic introduction (Turgamma)* to the Gospel
12. Gospel, preparation of the gifts
13. *Special prayer of the faithful*
14. Dismissal of the unworthy
15. *Ceremony of prostration*

16. Offertory, creed, Anaphora, Fraction, *signing the forehead of the deacons*
17. Prayers preparatory to communion, communion
18. Thanksgiving and final blessing.

It is to be noted that the special feature of *Raza* are wellknown from the liturgical commentaries of Abraham bar Lipheh (seventh century) and Pseudo-George of Arbael (eleventh century).² The anthem of the rails and the psalms before the Epistle and Gospel vary according to Sundays and feast days.³

The aim of this study is to present to the reader the general structure of *Raza*, its characteristics, and to make available the additional prayers and ceremonies and their significance.

Puqdanakon

The Malabar Qurbana used to begin with “Your Commandment” (PUQDANAKON) sung aloud by the priest, and the response by the people “the command of Christ”. In 1986 it was reserved to *Raza*.^{3a} This beginning is seen only in a few manuscripts such as, pair’s Bible. Nat. Syr. 89 (fol. 6). and 90 (fol. 5), Vat. Syr. 290 (fol. 9) and Leiden Orient 1215 (fol. 3). All these manuscripts belong to the 18th century, and according to Rev. Douglas Webb, all of them are of one family with special relation to Malabar.⁴

PUQDANAKON could signify the request for permission to begin the service as it is done in the social events of Malabar Christians: e. g. at *Mylanchi ideel* which is the smearing of the palms of the bride on the eve of her marriage, for which a relative expressly asks

2. *Expositio officiorum ecclesiae Georgiae Arbelensi Vulgo adscripta.*
3. *Supplementum Mysteriorum...Ecclesiae Syro-Malabarensis*, Roma 1960.
- 3a. In 1989 text it is prescribed for all forms.
4. From a conversation with the author.

permission from the assembly. *PUQDANAKON* (Your Command) could be an allusion to the command of the Lord to celebrate the Eucharist “in commemoration of me”.

Etymologically (p-quad = to be bound by a testament, to have the command of), it could mean ‘to whom do you adhere?’ “with whose command do you come”? Whose communion do you have?” “whose faith do you profess?

Then, the answer *PUQDANE DAMSIHA* would mean: “we are adhered to Christ: we profess faith in Christ”. At this juncture one might naturally ask what does the commandment mentioned here mean. From the answer *PUQDANE DAMISHA*, it is clear that it speaks of the communion with and commandment of Christ. Since no commentators of the early liturgy did make mention of *PUQDANAKON*, the translators of the liturgy (1962, 1968, 1978) did not take pains to render it into Malayalam; also because of the fact that its sense is not unquestionably clear. The 1960 Syriac text included it. The 1962 Malayalam text omitted it with the hope of retaining it in the solemn (high) mass in Malayalam. But the 1968 Malayalam sung mass did not include it either. But the 1986 Text paraphrased the expression thus, “Let us begin the Qurbana in accordance with the command given to you”. To this phrase of celebrant people respond “we do this in accordance with the command of Christ”^{4a} *Pugdanakon* expresses a social dimension of the liturgy and it is a welcome restoration.

Prayer before the Anthem of the Rails

In Raza at the end of the chanting of the psalms, the celebrant, after the admonition of the deacon, sings “the prayer before the anthem of the rails”. There are three such prayers:

4a. See appendix P. 1.

1. *Sundays and feast days*: The purpose of the prayer is to praise God with the angels before his throne. It speaks poetically about the throne of God as the seat, *bema*, the altar and the place of glory:

The celebrant invokes the Lord and expresses the desire of the people “your people, and the sheep of your pasture” – to praise him kneeling, worshipping, giving thanks and glorifying, with “thousands of seraphims and archangels who sing: ‘Holy’ ”.

The prayer ends invoking the Holy Trinity:

Before the glorious throne of your majesty, O my Lord, and the seat, high and exalted, of your excellence, and the awesome *bema* of the power of your love, and the propitiatory altar which your Will has established and the place where your glory dwells, we, your people and the sheep of your pasture, with thousands of cherubim who sing “alleluia,” to you and tens of thousands of seraphim and archangels who sing to you “holy”, kneel, worship, give thanks and glorify you at all times, O Lord of all, Father, Son and Holy Spirit for ever and ever. Amen (P. 7)

Since the bishop is just entering the *bema* to begin the proper ceremonies it is right to speak about the praising of God. But why should this be connected with “before the glorious throne “which is the “awful *bema*”, “exalted seat” and “the propitiatory altar”? This might be the prayer at the foot of the *bema*, in which, a seat was prepared for the bishop. The *bema* is the centre of all the ceremonies of the first part of the Qurbana and hence allusion is made to the throne, *bema*, seat and altar.

2. *Principal feasts*: This prayer also speaks of the “awful *bema*”, “exalted throne” and “splendid seat” before which “we with fear bless, with trembling adore, and intermittently praise” with the cherubim and seraphim. It is clear that this has the same idea as the first prayer:

Before the awesome bema of your majesty, and sublime throne of your divinity, and the marvellous seat of your honour, and glorious chair of your lordship, where the cherubim, your servants, sing alleluia to you unceasingly, and the seraphim glorify you singing "holy" incessantly; we kneel in fear and worship in awe and confess and glorify you without intermission at all times, Lord of all, Father, Son and Holy Spirit for ever. Amen.

Anthem of the Rails (PP. Appendix 8 – 9)

According to Abraham Bar Liphe this Anthem is sung when the Bishop enters the Sanctuary (Kanke) and goes in procession to the bema which is an elevated platform in the middle of the church.

The Anthem of the Rails changes according to feasts. It has generally two stanzas of which the first is repeated with the versicle of the psalm; and the second begins with glory be to the Father. This second stanza is often about the "Holy Cross". Thus for example, the anthem of the first Sunday of Annunciation reads thus: The cross that has been the cause of our good and by which our mortal humanity was set free, be for us, O Lord, a strong fortress, and by this cross we shall overcome the wicked one and all his devices. For in its holy name we hoped: The cross that has been.... On Christmas day the Anthem of the Rails does not ignore the Cross: "Through your holy Cross, our Saviour, the angels and men are made one fold and one holy church; behold the heavenly and the worldly rejoice and all creatures proclaim: Glory be to Thee, Oh Lord of all".⁵

Turgama (P 14, 18)

Literally the word 'Turgama' means interpretation or explanation. In the East Syrian Liturgy it is an homiletic exhortation before the scriptural readings.

5. ibidem p. 10.

It is “a poetical illustration or better an introduction to the readings of the Epistle and Gospel”⁶. It gives “an homiletic epilogue to the whole readings of the scriptures”⁷. Badger G. P. explains Turgama as “hymns, calling upon the faithful to give ear to the words of the New Testament with other pious exhortations bearing upon the same subject”⁸. Mostly Turgamas are acrostic hymns with twelve syllables. A few of them are seven syllabic⁹.

Rucker traces the flourishing period of the Turgama to the renaissance of the Nestorian literature i. e. from 12th to 14th century. He supposes that they did not get a footing before as they are not written down in the books which contain other variable songs of the Mass but from collections of their own¹⁰. It seems that originally they were not meant to become a part of the liturgical songs. George of Abel does not speak of them. But Abraham Bar Lipheh and Timothy II mention them¹¹. Already in 1840 Turgama had been limited by the chaldeans to great feast days¹².

Ms. Seert¹³ contains about sixty one Turgamas. They are attributed to Ebed Jesu, the Metropolitan

6. RUCKER A., *Die Wechselnden Gesangstücke der Ostsyrischen Messe*, JLW 1 (1921) 66.
7. BAUMSTARK A., *Die Messe im Morgenland*, p. 92.
8. BADGER, *The Nestorians and their Ritual*, London, 1852, 11, p. 19.
9. For a study on the meters of the syriac poetry: cfr. BAUMSTARK A., *Die Christlichen Liturgie des Orients*. Vol. 1, pp. 102/106, where the author considers Jacob Sarug as the pioneer of twelve/syllabled hymns, Ephrem of seven/syllabled ones, and Babai of five syllabled. It is remarkable that these authors themselves have written in more than one meter, and that there were others who have followed them in composing hymns.
10. JLW 1 (1921) 66
11. *Interpretation*, p. 173; vat. Sir, 150 fol. 104a.
12. BEDGER, *The Nestorians and their Ritual*, II, p. 18.
13. SCHER ADDAI, Catalogue des Manuscrits syr. et arab. conservés dans la bibliothèque Episcop. de Seert, Mossul, 1905, p. 34.

of Nisibis and Par Kamis. A Turgama Ms. of Beirut written in Arabic and attributed to Elias II Abu Halim (1190) is commented upon by Rucker¹⁴. The Turgama to be sung before the Apostle is unique which is the same as that is given in Brightman¹⁵. The twenty second Turgama of this Ms is the same as the one given by Brightman to be sung before the Gospel¹⁶. The Ms gives the Turgama under various titles. Thus the 13th is 'Daily Turgama', 34th is for all the Sundays, 35th is 'another for Sundays of the whole year', 37th is 'for the big feast days', and 38th 'for the Transfiguration of Thabor. Most of the Turgamas begin with, 'O, believers in the Lord', O who believe (in the Lord the father, Son and Holy Ghost.....), etc. Others begin, 'O the sons of baptism', or "who are invited". These initial phrases are impressive specially when they are sung just before the Scriptural readings: The subtle distinction of the persons of the Holy Trinity expressed in these hymns will prove that these Turgama were not of the first centuries.

In Malabar Raza there are two Turgamas, one before the Epistle and the other before the Gospel. The first Turgama before the Epistle has nine verses, - each verse beginning with a letter in alphabetical order¹⁷. In this the faithful are asked to purify their souls in the light of the Gospel, be liberated from their sins and to become heirs of heaven. To them are the new tidings addressed. A conversion to the New Law is required in all as in St. Paul whose blindness was enlightened by the command of Jesus and expelling its deceitful thoughts he went out to preach to the Gentiles. It is meet to hear him:

14. JLW I (1921) 84 / 85.
15. BRIGHTMAN, Liturgies Eastern and Western, p. 257.
16. Ibidem, p. 259. The Nestorians of Trichur use twelve Turgamas of this type.
17. Order of the Celebration of Raza, Mannanam, 1948, pp. 24 - 26.

O, you, who are summoned by the great power of God to the salutary feast of the royal banquet of the King of heaven and earth; Examine in the light of the Gospel and purify in divine fire, all worldly thoughts. A treasure of happiness, the Lord has opened before those that seek it and has said, "O! you sinners, come and get back the bond of your debts" Cleanse your heart and become like little children that you may be heirs and dwellers of the heavenly kingdom. Behold! the word is preached to you in spiritual voices and opens for you a way to eternal happiness. It is necessary that, like Paul the Hebrew, you turn from the shadow of the laws to the law that is real. He whom the Lord saw to be zealous about the Israelites, was called to be zealous about the christian people. See, he was once blind with the traditions of the laws but afterwards his eyes were opened by the power of the teaching of Jesus. He expelled from his mind all deceitful thoughts and became an apostle of God and proclaimed His power among the Greeks. It is right to take to heart his trustful and glorious words. Now, he preaches in his Epistle to the N.

The second Turgama has fifteen verses. It beautifully presents. the Gospel:

O you, who believe in the Father and the son and the Holy Spirit, come and listen to the words that heal the body and give life to the soul. The Son of God took the likeness of a man among men and by His command liberated men from sin. This sermon has opened before you a spiritual treasure and this book is wholly filled with life and happiness. Devils flee and evil spirits depart in fear when they hear this living and life – giving word. This is door through which man enters the heavenly abode; this is the path levelled for you lest you stumble into pitfalls. This is the discourse which, if the living despise they shall perish; this is the voice to which, if the dead lend ear, they shall live :

This is the light; this is the truth; this is the life;

it is He who is preached in it that judges the dead and the living. It is worthy to be known that all nations are saved by Him; believe firmly that all sins are forgiven through Him. The sower has set out to sow the word instead of seeds; bring before him your fruits in place of fields. His word is life and happiness, goodness as well as mercy; his voice is hope for the living and life for the dead. Blessed is he who believes in Him and trusts his word, for if he is dead he shall live, and if living he shall not die in sin. The only-gotten Son of God came to the world and was born a virgin supernaturally in a nature surpassing that of the angels. He healed the sick; raised the dead; cast out evils and repudiated death. For though He died He rose from the dead, and ascended into heaven. He sent the Holy Spirit on His apostles and made them wise; afterwards, He sent them off to the four quarters of the world to preach the Gospel. And now, St. N. . . explains what he saw and heard; and so, he who has ears to hear let him hear.

The sense of this Turgama is obvious. It is a praise of Gospel and an extolling of the fruits of the word of God which the assembly is about to hear. Such a preparation, through the 'Turgama' for the gospel reading is really pastoral and psychologically beneficial.

Blessing of Gospel (Appendix 17)

Before the reading of the Gospel it is incensed and it is offered to all in the sanctuary to be kissed. Then a hymn of the Gospel is sung:

"For at the head of the books it is written about me. Four wonderful men wrote the great book of the gospel of our Redeemer Christ the King, by the power of the (Holy) Spirit: Mathew to the faithful of Judea, and Mark to those in Rome and Luke to the Egyptians

and John to the Ephesians. Now, behold, everywhere people praising, O Lord, your great power.¹⁸

Special Prayer of Karozutha

Every Qurbana contains two sections of the prayer of the faithful after the Gospel. The first is responded to by the faithful with 'have mercy on us, O! Lord' The second generally known as the litany of the angels of peace has the response, 'from you O! Lord. For the most solemn form of Qurbana, called Raza, had another lengthy karozutha in between the above ones. Since the 3rd one is so beautiful it was incorporated in the Malayalam version of the vespers of the Malabar church. Taking this into account, as well as its length the 1986 and 1989 texts of Qurbana omitted it:

Though it is a Karozutha, the original text of it is printed in the form of a lengthy single prayer. But the repeated phrase 'we pray and implore you, God the Lord of all' suggest that it is a litanic prayer. This prayer which embraces various walks of life and different status in the Christian life is as follows:

Text

Deacon: Let us pray and implore God, the Lord of all, that he may hear the voice of our supplication accept our entreaties and have mercy on us. For the holy catholic church of this place and all other places that the Lord may maintain her in peace and tranquility till the end of the world, Let us pray to the Lord

R: We pray and implore you, God, the Lord of all Lord have mercy.

D: For our fathers, the bishops, that they may stand at the head of the sheep of their pasture, without sin or stain, all the days of their lives.

18. "Raza" (English text) 1986, pp. 22 - 23.

We pray and implore you, God, the Lord of all.

For the health of our Holy Father Pope N.... head of the entire church of Christ, and for Mar N.... our bishop (or archbishop), to guard and keep them at the head of all flocks that they may guide serve and prepare for the Lord a perfect people that emulates in good and righteous deeds.

We pray and implore you, God, the Lord of all.

For the priests and ministers that are in this service of the faith, that with good heart and clean conscience they may serve before Him.

We pray and implore you, God the Lord of all.

For all other chaste and holy classes of clerics, the offspring of the holy catholic church, that they may complete the safe course of their sanctity and receive from the Lord in the land of the living, their hopes and your promises.

We pray and implore you, God, the Lord of all.

In honour of the Blessed Virgin, Holy Mary, Mother of living God, our Redeemer and life giver, that the Holy Spirit who dwelt in her, may sanctify us by his grace and perfect in us His holy will and confirm in us His truth, throughout our life.

We pray and implore you, God, the Lord of all.

In honour of the prophets, apostels, martyrs and confessors, that their prayers and sufferings may avail us to have in company with them good hope and salvation and that we may be accounted worthy of their blessed memory and of their promise, lasting and true, in the kingdom of heaven.

We pray and implore you, God, the Lord of all.

In memory of our holy fathers and orthodox doctors, Mar Ephrem, Mar Basil, Mar Gregory, Mar John

Chrysostom, Mar Ambrose, Mar Augustine, Mar Jerome, Mar Athanasius, and all the other doctors and faithful priests, that by their prayers and supplications and untarnished truth of the teaching of their confession and belief they may be preserved in the entire holy catholic church, till the end of the world.

R: We pray and implore you, God, the Lord of all.

D: In memory of our fathers and brothers, the true faithful, who died and departed from this world in the true belief confessing true faith, that the Lord may remit and forgive their sins and transgressions and renders them worthy to rejoice with the just and holy who have pleased His will.

R: We pray and implore you, God, the Lord of all.

D: For this place and its dwellers and for this town and its inhabitants, and especially for this our community, that our Lord and our God, by His grace may ward off from us war, slavery, plunder, earthquake, famine, pestilence and all other kind of terrible afflictions that torment the body.

R: We pray and implore you, God, the Lord of all.

D: For those who have fallen from this true faith and are caught in the snares of the devil, that God may clear the difficulties of their hearts and make them understand that God, the true Father, is one and that Jesus Christ our Lord is His Son.

R: We pray and implore you, God, the Lord of all.

D: For those that are stricken with serious disease and for those that are tempted by evil spirits.

R: We pray and implore you, God, the Lord of all.

Here the second deacon continues the prayers, after getting blessing from the priest:

2nd deacon (*to the priest*) : Please give me your blessing.
 Celebrant: May God, the Lord of all, strengthen you
 to sing his praises.

D: That our Lord and our God may send and angel
 of mercy and health to visit, to cure to restore, and
 to help them by the multitude of His graces and
 mercy:

For the poor, for the helpless, for orphans, for
 widows, for the sad, for the suffering and for the dis-
 tressed in spirit of this world, that He may support
 them by His grace, sustain them by His mercy, console
 them by His kindness and deliver them from those
 who lead them wickedly by force.

R: We pray and implore you, God, the Lord of all.

D: Pray and implore mercy from God, the Lord of
 all, that you may be to Him a kingdom of priests
 and a holy people. Cry from the bottom of your
 heart and from the depth of your soul to the Lord.
 God Almighty; for God the Father is kind, merci-
 ful and sympathetic and He does not wish you, a
 work of His hand, to perish but only that you
 return to Him repentant and live before Him.

The more we ought to pray, confess, adore, glori-
 fy, honour and praise the one God, the Adorable
 Father, the Lord of all, who through His Christ,
 brought sure hope and salvation to mercy and
 kindness till the end.

R: Amen.

Prostration

The sense of Prostration

After the dismissal of the catachumens, the
 celebrant stands at the bema, where a veil with the
 image of the cross on it is spread. The deacons stand
 at the altar facing the people.

During the following anthem the celebrant kneels and kisses the veil on the floor three times and stands erect, and makes a sign of the cross over it while singing: the Body and Blood of Christ. He does so and then moves anticlockwise.

D: Let us pray; peace be with us.

During the following anthem the celebrant kneels and kisses the veil on the floor three times and stands erect, and makes a sign of the cross over it while singing: *the Body and Blood of Christ*.

C: Your priests shall vest themselves with holiness and your holy ones with glory:

Ch: The priest, when he comes to the holy altar, devoutly stretches his hands to heaven and invokes the Holy Spirit; and the Spirit descends from above and sanctifies the Body.

C: and + Blood of Christ.

D: Let us go into His tent and adore his foot stool.

Ch: The priest when he....

C: Glory be to the Father....

Ch: The priest, when he....

D. II: From all eternity and for ever' Amen.

Ch: The priest when he....

At the end of the prostrations, the deacons turn to the altar and bowing, sing the following.

For ever and for ever, let the right hand of your mercy, O Lord, Jesus, shade over and remain upon your people and the sheep of your fold. O Lord, your mercy endures for ever. Do not cast us, the work of your hands, into the hands of the wicked.

The deacons turning to the celebrant:

D: Make good, for us too, O Lord, the promises you made to the twelve Apostles.

C: Behold ! I am with you unto the end of days.

D: By your grace, O Lord, be present in our midst, as you were with the Apostles.

The last two verses, "Behold I am", "By your grace" – are sung alternately three times. The grace, O Lord, be present in our midst' as you were with the Apostles.

The last two verses, "Behold I am", "By your grace" – are sung alternately three times. The deacons, at each singing, walk down toward the celebrant. Standing by the veil all sing the following verses:

D: Save us from temptations; grant us peaceful days that we may adore, praise and confess your glorious name.

All prostrate together and kiss the veil. The celebrant says:

C: May God, the Lord of all, receive your ministry. May he adorn you with blessings of every kind.

All Stand up.

C: May God the Lord of all bestow his abundant mercy upon us and stay with us for ever.

The concelebrants kiss the sacred Paina of the celebrant.

This ceremony is peculiar to Malabar liturgy today. There is no proof to show how and when this ceremony was introduced into the liturgy. In fact two MSS, Seert 38 and Berlin 38, which belong to the 14th/

15th century contain reference to this ceremony. Brightinan gives an 18th century Qurbana text which says "the priests makes prostration to the 4 sides of the bema."

In the Qurbana of the Maronites, the anaphora of which (*sarer*) is closer to the anaphora of Addai and Mari has a parallel expression, "he adores in the form of a cross". Ms. Bibl. Nat. 88 (17th century) has this: The priest prostrates the 4 sides of the bema. In the form of a cross he adores to the east, west, north and south. Cambr. Add. 1984 (1707 A.D.), 2046 (19th century), Mossul 42 (1809 A. D.), Berlin 42 (1756 A. D.) gives a little more detailed description: the priest begins the hymn. "He adores the four sides of the bema; first to east...."

The text of Raza compiled and prepared by Bishop Roz S. J. in 1603, at Angamaly, has the rubrics: "standing, the priest intones the hymn, 'your priest shall vest themselves. And he prostrates three times to the sanctury and bless those who are on that side. Repeating this he prostrates three times each to the north, the west, and the south".

A variety of interpretations are given to this ceremony: That it is a spiritual preparation, a penitential act, indicator of the prayer of Jesus in the garden of Olive, veneration shown to the offerings, the washing of the feet of the 12 Apostles,¹⁹ etc.

19. FABIAN, *The liturgy of the St. Thomas Christian of Malabar* Mannanam, 1954, p. 90;

RAES A., *II Raza*, op. cit., p. 13 - 14: Anticamente si portavano in processione i doni dal gazofilacio all' ambon dove il vescovo li venerava con quelle prostrazioni che si fanno ancora adesso. poi si portavano all 'altare'. But for this affirmation the author does not give any document in support;

KALAPURA A., *An English Version of Raza*, Verapoly, 1924, p. 63.

But the wording of the hymn clearly alludes to the invocation of the Holy Spirit by the priest, and the coming down of the Spirit on the bread and wine to hallow them. Hence this is eucharistic in content. Here it may be remembered that in the Alexandrian Eucharistic liturgies there are two epicleses, one before and the other after the Words of Institution. Could it be that the spirit is invoked right at the solemn approach to the altar? It reminds the assembly of the privileged position of the priest to intercede for the church. This idea is supported by the fact that this hymn is used in the priestly ordination; in the lelya (night prayers) of the 6th and 7th Saturdays of the liturgical season of the Apostles, in the ceremony of the consecration of the church, and in the anthem of mysteries of 7th Sunday of the season of the Apostles; Evidently all these have reference to priesthood.²⁰

Signing of the Forehead of the Deacons- (P. 49)

Just after the ceremony of Fraction, the celebrant turns toward the deacons and makes the sign of the cross on their foreheads, reciting this formula:

May Christ accept your service
 May Christ brighten your face
 May Christ keep your life
 May Christ increase your zeal.

This is in fact an invocation over the deacons for divine help in administering the Holy Communion.

20. Raes, *Une Onitha eucharistique dans les rites Chaldean et Malabare*, OS II (1957) 61 – 64. Chaldean Pontifical (Svriac). Rome 1957. P. 145. Breviarium Chaldaicum. Ill. p. 151. 168. For a detailed study on prostrations, see my article, "The Prostrations in Raza Christian Orient, VI (1985), No. 2, pp. 64 – 68

Conclusion

The characteristic features of Raza are impressive and unique. No other liturgy has these many items of variety added to the sung solemn liturgy to form the most solemn form the celebration. The additional elements of Raza mostly indicate the ancient mode of worship that existed at the time of Narsai (5th century) and George of Abel (11th century). The richness of the liturgy of the word is noteworthy. The ceremony of prostration in Raza is unique and is preserved only in the Malabar Church, not in the Chaldean or in Nestorian Churches. This form of celebration which helps the people penetrate into the real depth and meaning of Qurbana should not be kept as a show-piece as it is done in several parishes of Malabar Church today but should be meaningfully celebrated for the building up of the eucharistic community.

II

ANAPHORAL STRUCTURE OF ADDAI AND MARI

The East Syrian Church (Chaldean, Nestorian and Syro-Malabar) owns three anaphoras: of Addai and Mari, Theodore and Nestorius

The later anaphorae, those of Theodore and Nestorius, borrowed from the Syro-Antiochenes, present slight differences. The Anamnesis leads into the intercessions which precede the invocation of the Holy Spirit instead of following it. The differences seem more profound, on the other hand, in the anaphora of the Apostles Addai and Mari. Unfortunately, because of the state of the text, we do not know with certainty the exact location of the Institution Narrative or whether it even existed in this anaphora. Scholars hold diverse views. Some, following Botte, think that this is a primitive rite and that the intercessions preceded the Institution Narrative which was followed by the Anamnesis and Epiclesis. Other scholars, following Engberding and agreeing with the liturgies of the Chaldean Catholics and the Malabarese liturgy of Meneses, do not recognize the anamnetic significance of the prayer entitled "Anamnesis" by Botte. This latter view prefers to join together the intercessions and Epiclesis, leaving unresolved the problem of the Institution Narrative, a problem to which the Catholic rites of the Chaldeans and Malabarese have always given various solutions.

In an interesting study, *La Struttura della Preghiera Eucaristica*:

Diversità e unità, Ligier gives a clear vision of the basic structure of the various anaphoras of the

1. Ligier, *La struttura della preghiera eucaristica*, 19-215; cf. also Bouyer, *Eucharist*, p. 136-214; Raes, *Introductio in liturgiam orientalem*, p. 92-93.

Church in the midst of variety of forms. Elements common to every anaphora are:

1. the Dialogue,
2. Pre-Sanctus praise or thanksgiving,
3. *Sanctus*,
4. Anamnesis of the Economy in Christ (with Institution Narrative)
5. Intercession
6. Epiklesis

but the place of the Intercession and Epiklesis differs. Thus, in the Antiochene-Byzantine family, Egyptian family and East Syrian, we find:

<i>Antioch-Byzantine</i>	<i>Egyptian</i>	<i>East Syrian</i>	<i>East Syrian</i> (<i>Theod. Nestor.</i>) (<i>Addai&Mari</i>)
Institution	Intercession	Anamnesis	Intercession
Anamnesis	Epiklesis-1	Intercession	(Institution)
Epiklesis	Institution	Epiklesis	Anamnesis
Intercession	Anamnesis	Epiklesis-2	Epiklesis

It is clear from this that the Anaphora of Addai and Mari has a peculiar structure. The structure given above is suggested by B. Botte in his different and interesting studies on this anaphora². But it remains a hypothesis in so far as we do not possess early manuscripts and the history of the evolution of this anaphora.

2. Bernard Botte, "L'anaphore chaldeenne des Apôtres" *Orientalia Christiana Periodica*, 15 (1949), p. 259-276; *Probleme de l'anamnesis*, *Journal of Ecclesiastical History*, 5 (1954), p. 16-24; *L'Epiclése dans les Liturgies syriennes orientales*, *Sacris Eрудiri*, 6 (1954), p. 48-72; *Probleme de l'anaphore syrienne des Apôtres Addai et Mari*, *L'Orient Syrien*, 10 (1965), p. 89-106.

Until recent times, the scholars were working on the translations and texts of recent manuscripts. The widely used ones are the Urmi edition of *The Liturgy of the Holy Apostles Addai and Mari*, of which the Syriac text appeared in 1890 and the English version in 1893. The Latin version of Renaudet's *Liturgiarum orientalium collectio*, cited above, represented a distorted manuscript. Only with the Mar Esaya text edited by Macomber we have a source which goes back at least to the 10 century. The lack of a critical text of this anaphora pushed the students to form hypotheses contradicting one another.

One of the main problems of this anaphora is the lack of the Institution Narrative in it³. Botte, holding fast that the presence of an Anamnesis should indicate the presence of the Institution Narrative, came to the conclusion that Addai and Mari once possessed the Institution Narrative before the Anamnesis⁴. Engberding violently attacked this structure, affirming that which Botte calls «Anamnesis» is not Anamnesis proper, but that it forms part of the Intercession⁵. Bouyer, in 1966, simply ignoring this

3 The earliest Ms which contains an Institution Narrative is Vaticano Siriaco 66, written in 1568 by Mar Joseph of Malabar. The translation of this Institution Narrative is given by A. RAES, *Le Récit de l'Institution eucharistique dans l'anaphore chaldéenne et malabare des Apôtres*, *Orientalia Christiana Periodica*, 10 (1944), p. 218. It is obvious that this text is a mixture of Latin and Eastern tradition: «the night in which he was betrayed», (Eastern); «and the day before his suffering», «elevate the chalice» (Latin).

4. Botte, *L'anaphore chaldéenne des Apôtres* p. 275; *Problème de l'anaphore syrienne des Apôtres Addai et Mari*, p. 104.

5. H. Engberding, *Zum anaphorischen Furbittgebet der ostsyrisch-en Liturgy Addai und Mar(i)*, *Oriens Christianus*, 41 (1957), p. 102-124.

opposition of Engberding made in 1957, supported the hypothesis of Botte, stating «in fact years have gone by since Dom Botte (1947) presented it and no one has risked refuting it»⁶.

Another question in Addai and Mari which is to be answered is about the addressing of the anaphora. Is it addressed to God the Father or to Christ? The fact is that the first prayer is addressed to the Triune God, and the second prayer is addressed to Christ.⁷ Many believe that the whole prayer was so originally.

The Epiklesis of this anaphora is seemingly weak, which does not ask, apparently, for a transformation of the bread and wine into the body and blood of Christ. Is this the sign of an ancient anaphora, or does this mean that this Epiklesis was introduced later into this anaphora? Another feature is the place of Epiklesis, which is inserted into the Anamnesis, dividing the latter into two parts⁸.

6. Bouyer, *Eucharist*, p. 151-152. (The French edition of this book appeared in 1966). The same way, this article of Engberding escaped the notice of Robert J. Galvin: *Addai and Mari Revisited: the State of the Question*. *The Dunwoodie Review* 10 (1970), p. 3-31, and R. H. Jones whose various articles in the *Anglican Theological Review* contain a curious historic outlook, dating this anaphora as late as the 6th or 7th century: *The quest for the Origins of the Christian Liturgies*, 46 (1964), p. 5-21; *The History of the Nestorian Liturgies*, 46 (1964), p. 155-177; *The Sources of the Nestorian Liturgy*, 46 (1964), p. 414-425; *The formation of the Nestorian Liturgy*, 48 (1966), p. 276-306.

7. See paragraphs 2 and 4 in the Mar Esaya text given below

8. See the exposition of the problem in Botte, *L'Epiclése dans les liturgies syriennes Orientales*, p. 48-72; A. Raes, *The Enigma of the Chaldean and Malabar Anaphora of the Apostles*, *The Malabar Church* ed. Jacob Vellian, Rome, 1970, p. 1-8.

Sanctus in this anaphora has been the object of study. Is it original, or a later addition⁹?

These problems are really important in studying the structure of the anaphora. But, in tackling these problems, a main factor should enter, that is, the resemblance of this anaphora with the Maronite Anaphora called *Sarar*, or of Peter, for which there exists no critical edition¹⁰. It is amazing that, even though A. Baumstark has pointed out, in 1904, the importance of this anaphora¹¹, and in 1929, Patriarch Rahmani has made a comparative study of texts common to both anaphoras¹², and H. Engberding, in 1932, published a very good study on the *Sarar*¹³, later scholars seemed very little concerned about this particular issue. The next one who brings a serious evaluation of the above thought is W. F. Macomber¹⁴.

Some Observations

Now, in the light of the above observations, let us make a few comments on the different elements

9. Cf. E. C. Ratcliff, *The Original Form of the Anaphora of the Apostles*, *Journal of Theological Studies*, 30 (1929), p. 23-32; *The Sanctus and the Pattern of the Early Anaphora*, *Journal of Ecclesiastical History*, 1 (1950), p. 29-36.
10. For a 15th century text, see *Prex Eucharistica*, ed. A. Haengi et I. Pahl, Fribourg, 1968, p. 410-415.
11. A. Baumstark, *Altlibanesische Liturgie*, *Oriens Christianus*, 4 (1904), p. 190-194.
12. Mar Ignace Ephrem II Rahmani, *Les liturgies orientales et occidentales*, Beirut, 1929, p. 317-332.
13. H. Engberding, *Urgestalt, Eingenart und Entwicklung eines altantiochenischen eucharistischen Hochgebetes*, *Oriens Christianus* 29 (1932), p. 32-48.
14. W. F. Macomber, *The Maronite and Chaldean Versions of the Anaphora of the Apostles*, *Orientalia Christiana Periodica* 37 (1971), p. 55-84.

that constitute the Anaphora of Addai and Mari. (See the Appendix):

1. Dialogue («Let your mind be on high...» p. 37)
2. *Pre-Sanctus* glorification («Worthy of praise...» p. 38)
3. *Sanctus* («Thousands upon...» p. 38)
4. Commemoration of New Testament economy and doxology («And with these heavenly hosts...» p. 39)
5. Intercession-1 (for the fathers p. 42)
6. Intercession-2 (for the inhabitants of earth p. 42)
7. Anamnesis-1 («And also my Lord...» p. 43)
8. Epiklesis («O Lord, your Holy Spirit...» p. 43)
9. Anamnesis - and doxology («And for all your...» P. 44)

The discovery of the Mar Esaya text did not change the structure of the anaphora of Addai and Mari (see Appendix II). A few private prayers (*kusape*) of the priest are absent in this manuscript, but it was well known that such prayers were later additions and the text on which Botte and Bouyer based their studies did not include such private prayers. In Esaya there is an omission of reception of the intercession for the «righteous fathers».

Sarar has practically the same the structure of the Addai and Mari except that before the Anamnesis there is the Institution Narrative. There is a great conflation in the Anamnesis and Intercession of *Sarar*. But, wherever the constituent factors coincide there is a great similarity in the Syriac words used. Next chapter gives the *pre-sanctus*, *sanctus* and *post sanctus* prayers of both the anaphoras in parallel columns, italicizing the words which are the same in both anaphoras.

The theory of Botte, «No anamnesis without Institution», cannot be held fast because of the fact

that there exist, though of later origin, several anaphoras which are defective regarding the Institution Narrative¹⁵. And again, in the liturgical context, it is, after all, a commemoration of the New Economy in Jesus Christ. It is noteworthy that as in other anaphoras the *post sanctus* part does not spell out any other event in the life of Christ, like incarnation, baptism, etc. It seems that the main idea is thanksgiving commemorating, in general, the effects of the redemptive works of Christ: «You have lifted up our lowliness, and righted our fall», etc.

In cause there existed the Institution Narrative it is to be inserted before the Anamnesis, and then the Intercessions should be put after the Anamnesis and before the Epiklesis. This will give a smooth flow of thought in the anaphora, since the prayer, "And with there heavenly host" is the commemoration of the New Economy, and the Institution Narrative is climax in it. It is true that in the liturgy «smooth flow» of thought and logical sequence cannot be expected always. But, by doing the proposed re-arrangement, the Addai and Mari will have the same structure as that of Theodore and Nestorius, the other two East Syrian anaphoras. The Anamnesis 2 according to Botte, could, in this case, be considered a part of the following doxology, giving motive for the glorification.

Rahmani had noted long ago that in the anaphora of Peter (Sarar), all prayers, except the one for incense, are addressed to the Son¹⁶. In the Esaya text the first prayer is addressed to the name of the Trinity, the second to the Son who «righted our fall...» and the address of the third is not clear. Here we may note, according to most of the scholars, this anaphora is very ancient, antedating the subtle Trinitarian controversy. So also, changing of address from one Person

15. A Raes, *La parole de la consecration dans les Anaphores syriennes*, *Orientalia Christiana Periodica*, 3 (1937), p. 492.

16. Rahmani, *Les liturgies*, op. cit., p. 322.

to another could simply signify the absence of too much logical sequence which could very well go with liturgical prayer. Again, there are anaphoras, like those of St. Gregory, Matthew and Thomas, which are addressed to Christ¹⁷. Further, we may note that the prayers addressed to Christ are not rare in the early Church¹⁸.

The Epiklesis which Botte considers as old as the redaction of the rest of the anaphora is considered weak. This «weakness» is brought forward as an indication of its antiquity. The Epiklesis could be ancient; but the expression «your Spirit come ... and may he bless it and sanctify it» is noteworthy. «Sanctify» (*kadesh*) has the sense of «consecrate» in Syriac, which is seldom noticed by the commentators on the passage.

At the end of an analysis of the Jewish *berakoth* meal consisting of an invitation to praise, blessing for the gift of food and preservation, and the final doxology, Bouyer makes a satisfying conclusion: «Now is ... not this line of development exactly that of either Addai and Mari or Hippolytus»¹⁹? Ours is to see the resemblance of Addai and Mari with the morning *yotzer* and *ahubah berakoth*.

Addai and Mari

Berakoth

Invitation to praise

«Let your minds be on high»

«Bless the Lord who is to be blessed»

Praise to the Creator

«who created the world in his loving-kindness and its inhabitants»

«who formed light and darkness ... and all things ... made them all»

17. Cf. Macomber, *The Maronite and Chaldean Versions of the Anaphora*, p. 67.

18. J. Jungman, *The Place of Christ in Liturgical Prayer*, trans. A. Peeler, New York. 1965, p. 144-190.

19. Bouyer, *The Different Forms of Eucharistic Prayer and Their Genealogy*, p. 166.

III

TEXTUAL COMPARISON

ADDAI AND MARI

PETER III (*Sarar*)²⁰

Worthy of glory from all mouths
 and thanksgiving from all tongues
 is the adorable and glorious name
 of the Father, the Son,
 and the Holy Spirit
 who created the world in his
 loving kindness
 and its inhabitants in his clemency;
 who redeemed men in his compassion
 and effected great grace towards mortals.

Thousands upon thousands of celestial beings
 and myriads upon myriads of angels
 adore your majesty; O Lord,
 hosts of spiritual beings,
 servants of fire and spirit
 with the holy cherubim and seraphim

glory to you, Oh adorable and glorious name of the Father, Son Holy Spirit
 who created the world in your loving kindness and its inhabitants in your clemency and the redeemed man in your compassion and effected grace towards mortals.

Thousands upon thousands of celestial beings, O Lord, adore your majesty and myriads upon myriads of host of servants of fire and spirit, with awe praise your majesty;
 With Cherubim and Seraphim who

20. For the anaphora of Peter III I have followed the text, given by H. ENGBERDING in *Oriens Christianus*, 29 (1932), p. 33 - 35.

glorify your name
 acclaiming and *glorifying*
 (un-
 ceasingly crying out one to
 another and saying):
 Holy
 in the name of the Lord.
 Hosanna to the Son of
 David.
 And with these heavenly
 hosts, too,
 we *give you thanks, O Lord,*
 we, your lowly, weak and
 miserable
 servants, for you have effected
 in us
 a great grace that cannot be
 repaid;
 In that you have clothed
 yourself
 in our humanity so as to
 enliven us with your divinity;
 You have lifted up our lapsed
 state
 and righted our fall; you
 have raised up our mortality
 and remitted our debts;
 you have justified our
 sinfulness
 and enlightened our knowledge;
 Our Lord, our God,

bless *one to another, glorify,*
 cry
 out and say:
 «We, too, O Lord may be
 made worthy
 to say with them three times:
 Holy.....
We, too, give you thanks,
O Lord,
we, your sinful servants for you
have effected in us a grace which
cannot be repaid.
You have clothed yourself in our
humanity so as to enliven
us with
your divinity; you have lifted up
our lowness and righted our
fall; you have raised our
mortality;
you have justified our sinfulness
and remitted our debts; you have
enlightened our knowledge; you
have defeated our enemies and
you
have made victorious our
weakness;

you have defeated our enemies
and made victorious the
lowliness

of our feeble nature
in the abundant mercy of
your loving
kindness.

And for all your helps and
graces
towards us, we may offer to You,
praise, honour, thanksgiving
and
worship.

now at all times for ever
and ever.

And for all this your loving-
kindness;
towards us, let us offer to you
praise and honour before your
propratory altar in your
Church
now and at all times for
ever and ever.

IV

The Structural Comparison

MAR ESAYA TEXT
(X-XI cent)

1. (Ist *G'henta*)
2. Dialogue
3. II *G'hanta* prayer
(Worthy of praise)
4. *Sanctus*
5. III *G'hanta*
(with these heavenly
hosts..)

PRESENT TEXT
(Revised in 1986-1988)

1. Ist *G'hanta* Prayer
2. Dialogue
3. II *G'hanta* prayer
4. *Sanctus*
5. *III. G'hanta*
 - With these heavenly hosts
 - Phil. II - emptied himself
 - We now Commemorate it..
 - Words of Institution

6. Effects of salvation (you have lifted up our lapsed state)	6. Effects of salvation (You have lifted up our lapsed state.)
7. Doxology	7. Doxology
8. IV <i>G'hanta</i> (In your mercy... make memorial of the fathers)	3. IV <i>G'hanta</i> [In your mercy...]
9. We too, your lowly ones gatherd	9. We too...
10. Epiklesis	10. Epiklesis
11. Doxology	11. Doxology

The main changes in the structure of the revised Syro Malabar Qurbana are in the Third G'hanta. Obviously the Mar Essaya text did not contain the words of Institution. But in 1962 when it was introduced into the then revised text Phil. II was not inserted. Then the words of Institutions was not introduced dividing the 2nd G'hanta as it is done today. In the 1962 text G'hanta IV part B came before part A. That was the theory of Dom Botte.

Now one might ask why Phil. II was introduced into the Mass. It was introduced imitating 2nd Anaphora (of Nestorians) of this Church which has Phil. II. before the words of Institution. This was done presumably for a smooth flow and clear introduction to the words of Institution. The revised text of the Chaldeans *Taksa D' Raza*, Los Angels (1981 p. 26), did this violence to the most ancient anaphora of Addai and Mari and it was done also in the Syro Malabar Qurbana. Was it an organic or healthy innovation? At least it was not a necessary innovation.



APPENDIX

TEXT OF RAZA

This translation of Raza was prepared as a study text by a Committee in 1965 taking into account the translations given in Brightman (Liturgies Eastern and Western), Badger (The Nestorians and their Rituals), Fabian (The Liturgy of the St. Thomas Christians) and Macomber (in Vellian, "The Anaphoral Structure...").

Order for the Solemn Raza of the Syro-Malabar Church

General Instructions:-

1. a) Terms like "the north end" or 'the south end' of the sanctuary or altar", have been used on the assumption that the church is built to face west. Where the church faces otherwise the right and left should be reckoned as north and south respectively.
b) There are three divisions to the church, namely: Hykala, Qestroma and Sanctuary. Qestroma is a step above Hykala; and the Sanctuary is three steps above Qestroma. A veil separates the sanctuary from Qestroma.
c) The altar is set up at the east end of the sanctuary. The gospel text is to be placed at right end of the altar. Only objects used in the Qurbana are to be kept on the altar.
d) The chalice is prepared in the bethgaza at the south end of the sanctuary where water and wine are kept. The bread for the Qurbana is prepared at the bethgaza on the north end. A towel and water for ablutions are also to be kept there.
2. Apart from the main celebrant there will be three subordinate ministers as well. Of these one will be an arch-deacon, the others deacons. The arch-deacon must be an ordained priest. He wears the same vestments as that of the celebrant. The sacred vestments for the celebrant are kotina, sunara, urara, sandey and pyna whereas the deacons put on kotina, sunara

and urara. The urara is worn over the sunara. In the absence of deacons, those of lower orders may take their place. If even these latter are not available, those who have no Holy Orders also may assist the celebrant, vested in kotina and sunara.

3. In the raza, the arch-deacon instead of the celebrant may set, the offerings. He may also set them upon the altar saying the prescribed prayers.
4. While administering Holy Communion to the faithful, only ordained deacons may be allowed to hold the chalice and the paten.
5. After the fraction and consignation service, the sign of the cross on the forehead with the prayer "may the Lord accept your ministry...." need be made only in case the servers are deacons.
6. The feasts of our Lord and those connected with salvation history are known as "maranaya" feasts whereas the ordinary feasts of saints have been called "dukranas", those celebrated with solemnity have been designated "Edey" or "Feasts". Other days are known as "ordinary" days.
7. When the celebrant makes the sign of the cross on himself, he does so by placing his right palm first on to the forehead and then to the chest; and last to the right and left shoulders in turn.
8. Where the direction is for "kissing the altar" this can be done either by actually kissing the altar, or touching it with the forehead, or by placing the hands first on the altar and then bringing them to the forehead.

9. When exchanging peace to one another, the recipient grasps with both hands the folded hands of the offerer. It can also be made by turning face to face with folded hands and inclining the head slightly.
10. Where the celebrant is instructed to stretch out his hands he so holds them out that they do not reach above the head; The elbows not touching the body and the palms, opened up.
11. When songs are sung by the choir and those in the sanctuary in turn, the community sings with the choir. In the absence of a choir, the community forms into two groups and sing by turn the verses meant for the choir and the community.

N.B. It is the function of the choir, chiefly, to assist the community in the singing for their active participation in the services. Only those songs that have been approved officially may be sung.

12. Prayers marked 'G' hantha' are to be said by the celebrant with a slight inclination of the head, folded hands, and in a voice low yet audible to the community.
13. For purposes of gospel service, a separate structure, distinct from the altar, called "Bema", is required. Originally placed in the middle of the hykala, the bema is best set up, under present conditions, in the Qestroma just below the sanctuary, in front of the hykala. (The place where the celebrant stands is to be higher than the area occupied by the community). Seats for the celebrant and arch-deacon

are provided at the north end; those for other deacons and ministers are at the south end.

14. Oblations for the raza may be prepared just before they are taken to the altar, or at the time of the karozutha, or before the commencement of the Qurbana.
15. The practice of tapping the base of the chalice with the paten may be dispensed with.
16. The first three kusappas may, if necessary, be dispensed with. The asterisk (*) indicates specific parts of the raza.

THE ORDER OF RAZA

The celebrant, after having washed his hands and put on the sacred vestments, enters the sanctuary in procession accompanied by the archdeacon, deacon and other ministers, each wearing sacred vestments appropriate to him. In the procession are to be borne with due solemnity, a cross, a censer, candles and the Gospel.

The celebrant stands in the middle of the sanctuary, with the archdeacon on his left and the first deacon behind him. The second deacon stands behind the archdeacon.

The first deacon who carries the Gospel places it on the altar. After bowing to the altar, all go to the bema. The second deacon who carries the cross, places it in the middle of the bema, with two candles one on either side.

The other ministers stand on either side of the deacons.

C: Let us begin this Qurbana in accordance with the command given to you.

R: We do this in accordance with the command of Christ

C: Glory to God in the highest

R: Amen

C: Glory to God in the highest

R: Amen

C: Glory to God in the highest

R: Amen

C: And on earth, peace and firm hope to men for ever and ever

R: Amen

C: Our Father in heaven

(others join in)

hallowed be your name; your kingdom come
holy, holy, holy, are you.

Our Father in heaven, the heaven and earth are full of
the grandeur of your glory.

Angels and men cry out to you:
holy, holy, holy, are you.

Our Father in heaven;
hallowed be your name,
your kingdom come;

your will be done on earth as it is in heaven.

Give us this day the bread we need
and forgive us our debts and sins

as we have forgiven those who offended us.

Do not let us fall into temptation
but deliver us from the evil one.

For yours is the kingdom, the power and the glory,
for ever and ever. Amen.

C: Glory be to the Father, and to the Son and to the
Holy Spirit.

R: From eternity and for ever, Amen.

Our Father in heaven,

hallowed be your name; your kingdom come
holy, holy, holy are you.

Our Father in heaven;

the heaven and earth are full of
the grandeur of your glory.

Angels and men cry out to you:
holy, holy, holy are you.

D: Let us pray: peace be with us.

C: (On Sundays and Feast days)

In your compassion, O Lord, our God,
 strengthen us who are weak,
 that we may administer the sacred mysteries
 given for the renewal and salvation of mankind
 through the mercy of your beloved Son,
 Lord of all, for ever.

R: Amen.

(On Feast days of our Lord)

Strengthen, O Lord, our God,
 those who truly believe in your name,
 and sincerely confess the holy faith,
 that they may administer the propitiatory mysteries
 which sanctify their souls and bodies;
 that they may diligently render you priestly ministry with
 hearts and minds
 free from all stain and evil thoughts,
 and praise you unceasingly for the redemption granted
 to us in the abundant mercy of your goodness,
 Lord of all, Father, Son and Holy Spirit, for ever.

R: Amen.

(on feria days)

May the adorable and glorious name of your blessed
 Trinity, be worshipped, glorified, honoured
 praised and exalted
 in heaven and on earth, at all times,
 Lord of all, Father, Son and Holy Spirit, for ever.

R: Amen.

*(The celebrant intones the **Marmitha**, and alternates it with
 the community)*

Psalm 144:

I will exalt you, my Lord (my) King:
Glory be to you God, glory be to you God,
glory be to you God.
I will exalt you, my Lord, (my) King:
And I will bless your name for ever and ever.
Every day will I bless you, and praise your name for ever.
Great is our Lord, and highly praised:
And of His greatness there is no bound:
Generation shall laud your works to generation.
And set forth your mighty deeds.
And they shall tell of the splendour of your majesty.
And speak of your marvels.
And shall declare your majestic power:
And I shall recount your greatness.
The memory of your great goodness:
Your saints shall seek and find.
The Lord is gracious and merciful;
Patient and plenteous in graces.
The Lord is good and His mercies are
upon all His servants.
Let your servants, O Lord, praise you:
And let your just ones glorify you.
And let them declare the glory of your kingdom:
And tell of your might:
To make known to men your majesty
and the glory of your kingdom.
Your kingdom is a kingdom of all ages;
And your dominion is throughout all generations.
The Lord is faithful in His words:
And just in all His deeds.
The Lord supports all that are falling:
And strengthens all that are bowed down:

The eyes of all are raised unto you:
 For you give them food in their due time.
 You open your hand,
 And sate the desire of all that live.
 The Lord is just in all His ways:
 And kind in all His works.
 The Lord is nigh to those that call upon Him sincerely:
 And fulfils the desire of those who fear him.
 He hears their cry and saves them
 The Lord guards all that fear Him:
 But all the wicked He destroys
 The praise of the Lord I shall speak with my mouth
 And let all sons of flesh bless
 His holy name for ever more.

Psalm 145

Praise the Lord, O my soul;
 I will praise the Lord as long as I live;
 And I will sing to my God as long as I exist
 Trust not in princes and in men,
 In whom there is no salvation
 For his breath gone he returns unto his earth
 And on that day all his projects perish.
 Blessed is he whose help is the God of Jacob,
 And whose hope is in the Lord the God,
 Who made the heaven and the earth,
 And the sea and all that is in them;
 Who keeps truth for ever;
 Executes justice to the oppressed;
 The Lord gives bread to the hungry:
 The Lord releases the prisoners;
 The Lord opens the eyes of the blind
 The Lord lifts up those who are bowed down

The Lord loves the just:
 And protects the poor
 He supports the fatherless and widows
 And the way of the wicked he turns astray
 The Lord shall reign forever
 And your God, O Zion, from generation unto generation

Psalm 146

It is good to sing to our God and sweet,
 It is to Him that praise is due.
 The Lord builds up Jerusalem
 And he gathers again the dispersed of Israel:
 He heals the broken of heart,
 And binds up their hurts.
 He counted the number of the stars:
 And gave them all names.
 Great is our Lord, and much is his power
 There is no limit to His wisdom,
 The Lord lifts up the poor,
 And fells the wicked to the ground.
 Sing you to the Lord with glory
 Sing to the Lord upon the harp
 Who covers the heavens with clouds
 And provides rain for the earth
 Who makes the grass to glow upon the mountains
 Who gives food to the cattle:
 And to the young ravens who cry (to Him).
 The Lord is not glad of the strength of the horse,
 Nor does He take pleasure in the legs of the giant:
 But the Lord delights in them that fear Him;
 And in them that hope in his grace.
 I will praise you in the stately church:

And in a multitude of people I will sing to you
 Glory be to the Father, and to the Son,
 And to the Holy Spirit
 From eternity and for ever Amen.
 Alleluia, alleluia, alleluia

D: Let us pray: Peace be with us.

Prayer before the anthem of the Sanctuary

C: (On Sundays and feast days)

Before the glorious throne of your majesty, O my Lord,
 and the seat, high and exalted, of your excellence,
 and the awesome bema of the power of your love,
 and the propitiatory altar which your will has established
 and the place where your glory dwells, We, your people,
 and the sheep of your pasture, with thousands of
 cherubim who sing "alleluia" to you and ten thousands
 of seraphim and archangels who sing to you 'holy',
 kneel, worship, give thanks and glorify you at all times,
 O Lord of all, Father, Son and Holy Spirit for ever
 and ever.

R: Amen.

(On the feast of our Lord)

C: Before the awesome bema of your majesty,
 and exalted throne of your divinity,
 and the adorable seat of your honour,
 and glorious chair of your lordship,
 the cherubim, your servants,
 sing alleluiah to you unceasingly,
 and the seraphim glorify you singing 'holy' incessantly;
 we kneel in fear and worship in awe

and confess and glorify you without intermission at all times,
Lord of all, Father, Son and Holy Spirit forever.

R: Amen.

(On Days of Commemoration)

C: We are bound at all times,
to thank, adore, and glorify
the magnificent, awesome, holy, adorable, blessed
and incomprehensible name of your glorious Trinity
and your goodness towards mankind,
Lord of all, Father, Son and Holy Spirit, for ever.

R: Amen.

The first deacon takes the cross and gives it to the celebrant, who receives it, kisses it, and extends it to be kissed by the archdeacon, deacons and ministers and the faithful; The choir sings Onitha d 'Qanke (hymn of the sanctuary).

C: And in it will rejoice our hearts

Ch. I. The cross that has been the cause of our happiness and by which our mortal humanity was saved, be for us, O Lord, a strong fortress, and by this cross let us overcome the wicked one and all his devices.

Ch II. For in its holy name we hoped: The cross that has been.....etc.....

C. Glory be to the Father, and to the Son, and to the Holy Spirit.

Ch. I. O Saviour sanctify your church kindly and cause your grace to reside in the Church dedicated to

your honour; and set in it your holy altar whereon, O Lord, your Body and your Blood are to be sacrificed.

Ch. II. From eternity and for ever. Amen.

O Lord, who out of your mercy promised your servants that all who ask shall receive and all who search shall find, we beseech you for strength and aid to fulfil your holy will by our deeds.

Ch. I. Let all people proclaim: Amen, Amen.

The cross that has been

The hymn is sung till the kissing of the cross is over.

D: Let us pray: Peace be with us.

The first deacon takes the cross back to its place; the deacons bring the censer and the frankincense. The celebrant puts grains of frankincense into the censer three times, and, blesses it saying in a loud voice:

C: In the name of your most holy Trinity, may this incense which we offer in your honour be blessed so that it may be most pleasing to you, and obtain remission of the debts of the sheep of your flock, Father, Son and Holy Spirit, for ever.

R: Amen.

D: Peace be with us.

(On Sundays and Feast Days)

C: When the sweet fragrance of your love, O Lord, our God, shall breathe over us and enlighten our souls, with the knowledge of your truth, may we be found worthy to receive the manifestation of

your Son from heaven, and there to confess you and praise you unceasingly in your church, which, crowned like a spouse, is full of every help and blessing, for you are the Lord and Creator of all, for ever.

R: Amen.

(On Dukrana and ferial days)

For every help and blessing that you have given us, for which we can never thank you enough, we will thank you and glorify you unceasingly in your Church which, crowned like a spouse, is full of all help and graces, for you are the Lord and creator of all, for ever.

R: Amen.

Here the hymn Lord of all is sung by those in Qestroma and the sanctuary veil is drawn. Then the deacon enters the sanctuary and incenses it proceeding from the south side to the north; at the door of the sanctuary, he incenses the people as well.

Ch: Lord of all, we praise you; Jesus Christ, we glorify you; for you are the quickener of our bodies and the gracious saviour of our souls.

Those in the sanctuary continue

(On Sundays and feast days)

It is right to confess you, 'O Lord, and to sing praises to your name, O Most High. Lord of all, we praise you; Jesus Christ, we glorify you; for you are the quickener of our bodies and the gracious saviour of our souls.

(On ferial days)

I washed my hands clean and went around your altar, O Lord, Lord of all, we praise you; Jesus Christ, we glorify you; for you are the quickener of our bodies and the gracious saviour of our souls.

Ch. Glory be to the Father and to the Son and to the Holy spirit. From eternity and for ever. Lord of all, we praise you; Jesus Christ, we glorify you; for you are the quickener of our bodies and the gracious saviour of our souls.

D: Let us pray: peace be with us,

C: You, o my Lord, are the quickener of our bodies, the gracious saviour of our souls and the constant preserver of our lives. O my Lord, we are bound always to praise, adore and glorify you; Lord of all, for ever.

R: Amen.

D: Raise your voices, all you people, and praise the living God!

Ch: Holy God, Holy Mighty one, Holy Immortal one, have mercy on us.

Those who are in the sanctuary.

Glory be to the Father and to the Son and to the Holy Spirit. Holy God, Holy Mighty one, Holy Immortal one, have mercy on us.

Ch: From eternity and for ever: Holy God, Holy Mighty one, Holy Immortal one, have mercy on us.

D: Let us pray: peace be with us.

C: *in a loud voice.*

Holy God, Glorious and Mighty; O Immortal one, who dwell in the holy ones and with whom you are well pleased, look upon us, O my Lord, Pardon and have mercy on us as you are wont to, at all times, Lord of all, Father, Son and Holy Spirit, for ever.

R: Amen.

Readings

The first lector carrying the Old Testament lectionary goes to the right side of the celebrant and bows to him. Then he faces the people and says.

Sit down and be attentive:

All sit.

A reading from the book of.....

Turning to the priest and inclining his head to the priest.

Bless me, O, Lord.

The celebrant blesses him saying:

C: Blessed is God, the Lord of all who makes us wise with his holy teaching; and let his mercy be showered at all times upon the reader and the listeners for ever.

The lector facing the people, reads the text and when the reading is over the second lector goes to the same place and says:

Listen and be attentive:

A reading from the prophecy of.....

Then turning to the celebrant:

Bless me, O, Lord.

The celebrant blesses him without saying any prayers:

Then the lector reads the text.

At the end of the reading.

R: Praise to the Lord, our God.

The deacon instructs:

Stand up for the prayer of **Suraya**,

All stand up: the celebrant faces the congregation. The choir and he alternately recite the Suraya, himself beginning:

C: The heavens show forth the glory of God: Let us celebrate the feast of Saint Mar N. with hymns of the Spirit. alleluia, alleluia, alleluia.

D II: And the firmament declares the works of His hands:

R: Let us celebrate....

D I: The day utters the speech to the day.

R: Let us celebrate.....

C: Glory be to the the Father,....

R. Let us celebrate.....

D II. From eternity and for ever

Let us celebrate.....

(On Great feast days)

Let us celebrate the feast of our Lord's nativity/ baptism / resurrection with hymns of the Spirit. Alleluia, alleluia, alleluia.

D: Let us pray: peace be with us.

Prayer before the Epistle

(On Sundays and feast days)

O Lord, our God, illumine our minds so that we may pay attention to and understand the sweet voice of your life-giving and divine commandments. Grant us in your grace and mercy that we may gather from your commandments the fruits of love and hope and salvation which are beneficial to the soul and the body, and that we may sing constant praise to you, without ceasing, at all times, Lord of all, Father, Son and Holy spirit, for ever.

R: Amen.

(On other days)

We beseech you, O wise ruler, who marvellously care for your household, the great treasure-house which pours forth all help and blessings in mercy. Look upon us, O my Lord; pardon us, as you are wont to, at all times, Lord of all, Father, Son and Holy Spirit, for ever.

R: Amen.

Turgama before the Epistle

The two deacons, facing the people sing Turgama; while the celebrant and the archdeacon sit.

1. O you, who are summoned by the great power of God to the salutary feast of the royal banquet of the king of heaven and earth;
2. Examine in the light of the gospel and purify in divine fire, all worldly thoughts.

3. A treasure of happiness, the Lord has opened before those that seek it and has said, "Oh! you sinners, come and get back the bond of your debts".
4. Cleanse your heart and become like little children that you may be heir to the heavenly kingdom and its dwellers.
5. Behold! The word is preached to you in spiritual voices and it teaches you a way to eternal happiness.
6. It is necessary that, like Paul the Hebrew, you turn from the shadow of the laws to the law that is real.
7. He whom the Lord saw to be zealous about the Israelites, was called to the zealous about the christian people.
8. See, he was once blind with the traditions of the laws but afterwards his eyes were opened by the power of the command of Jesus.
9. He expelled from his mind all deceitful thoughts and became an apostle of God and proclaimed His power among the Greeks.
10. It is right to take to heart his trustful and glorious words. Now, he preaches in his Epistle to the N.

At the end of the Turgima, the first deacon, carrying the book of the "Apostle" goes to the left side of the celebrant, bows to him and then facing the people says:

Bless me, O, Lord!

The priest blesses him saying:

May Christ make you wise by his holy teaching and make you a true mirror for those who hear

from your lips the words of his doctrine through the goodness at his grace. Amen.

The deacon who reads the "Apostle" stands on the right side of the Qestroma facing the people, and another minister stands near him with a lighted candle.

First Deacon: Brethren, A reading from the epistle of the "Apostle" to

He reads the "Apostle". At the end of it:

R. Praise be to Christ, our Lord:

The celebrant puts grains of frankincense in the censer three times and blesses it.

O Lord, may the sweet scent which was wafted forth from you when Mary, the sinner, poured her fragrant ointment on your head, be mingled with this incense which we offer in your honour, for the pardon of our debts and sins. ✕ Lord of all, Father, Son and Holy spirit, for ever.

R. Amen.

Ist D. Alleluia, alleluia, alleluia.

The hymn Zummara is sung alternately by two groups:

I: * My heart has uttered a good word:
Alleluia, alleluia.

II: I will recount my works to the King: alleluia, alleluia.

I: My tongue is the pen of a skilful scribe that writes swiftly: alleluia, alleluia.

II: Glory be to the Father etc.... alleluia, alleluia.

I: From all eternity and for ever. alleluia, alleluia.

C: (*in a low voice*):

O Christ, splendour of the glory of your Father and image of the person of Him who begot you; you did manifest yourself in a human body like ours and did illumine the darkness of our mind by the light of the gospel. We praise, worship, and glorify you at all times, Lord of all, for ever. Amen.

The celebrant accompanied by the archdeacon, goes up to the altar and takes the gospel from there, reciting:

C: O Christ, light of the world and life of all; Glory be to the Eternal Mercy which sent you to us, for ever. Amen.

The first deacon intones the onitha d'Evangelion:

D I: *For at the head of the books it is written about me. Four wonderful men wrote the great Book of the Gospel of our Redeemer Christ the King, by the power of the (Holy) Spirit: Matthew to the faithful of Judea, and Mark to those in Rome and Luke to the Egyptians and John to the Ephesians. Now, behold, everywhere, people meditate on their writings while praising, O Lord, your great power.

R. O God, I desired to do your will: Four wonderful men.....

DD. Glory be to the Father etc....Four wonderful....

Meanwhile the celebrant kisses the Gospel lectionary and extends it to be kissed by the other ministers. Instead of this hymn, the following hymn could be used;

Matthew, Mark, Luke and John, Let your prayers be a fortress for our souls.

*After putting the gospel back in its place, the celebrant and the archdeacon take their seats; meanwhile the deacons, facing the people at the entrance of the sanctuary, alternate the **Turgama** of the gospel with the choir:*

TURGAMA

DD. 1. O you who believe in the Father and the Son and the Holy Spirit, come and listen to the words that heal the body and give life to the soul.

Ch. 2. The Son of God took the likeness of a man among men and by His command liberated men from sin.

3. This sermon has opened before you a treasure of great value and this book is wholly filled with life and happiness.

4. Devils flee and evil spirits depart in fear when they hear this living and life-giving word.

5. This is the light; this is the lamp; this is the life; and it is He who is preached in it that judges the dead and the living.

6. It is worthy to be known that all nations are saved by Him; believe firmly that all sins are forgiven through Him.

7. The sower has set out to sow the word instead of seeds; bring before him your hearts in place of fields.

8. His voice is life and happiness, kindness as well as mercy; his speech is hope and life; kindness as well as happiness,

9. Blessed is he who believes in Him and trusts His word, for if he is dead he shall live, and if living he shall not die in sin.
10. The only-begotten Son of God came to the world and was born of a virgin in a nature higher but other than that of angels.
11. He healed the sick; raised the dead; cast out devils and repudiated death. For though He died, He rose from the dead, and ascended into heaven.
12. He sent the Holy Spirit on His apostles and instructed them; afterwards He sent them off to the four quarters of the world to preach the gospel.
13. And now, St N. explains what he saw and heard; and so, he who has ears to hear let him hear.
14. This is the door through which man enters the heavenly abode; this is the path levelled for you lest you stumble into pitfalls.
15. This is the voice to which if the dead lend ear, they shall live; and this is the discourse which if the living despise, they shall perish.

The celebrant takes gospel from the altar and holding it to his forehead, goes down to the bema in procession with ministers who carry the cross and two lighted candles: meanwhile the celebrant says in a low voice:

Make us wise in your law; enlighten our minds through your knowledge and sanctify our souls by your truth, that we may be always obedient to your words and fulfil your commandment at all times, Lord of all, for ever. Amen.

When the procession reaches the bema, the deacon says:

D. Let us stand attentively and listen to the holy gospel.

OR

Be quiet and attentive.

The celebrant blesses the people with the book of the gospel saying:

C. Peace be ☧ with you.

R. And with you and with your spirit.

C. The holy gospel of our Lord Jesus: the preaching of Matthew/ Mark/ Luke/ John.

R. Glory be to Christ, our Lord.

During the gospel reading the thurifer, standing in front of the celebrant, swings the censer, and two ministers stand on either side, holding lighted candles. At the end of the gospel all respond:

R. Glory be to Christ, our Lord.

*The celebrant closes the book, kisses it and gives it to the deacon who places it on the bema. The sanctuary veil is closed. The second deacon proposes the intentions of **Karozutha** from the bema.*

Karozutha I

D. Let us all stand up with joy and earnestness (*On ferial days: with repentance and earnestness*) and let us pray, saying: Our Lord, have mercy on us.

R. Have mercy on us, O Lord,

D. Father of mercies, and God of all solace, we beseech you.

R. Have mercy on us, O Lord,

D. Our Saviour, the procurer of our salvation and the provider of all things, we beseech you.

R. Have mercy on us, O Lord,

D. For the peace, harmony and stability of the whole world and of all churches we beseech you.

R. Have mercy on us, O Lord.

D. For our country and for all countries and for the faithful that dwell therein we beseech you;

R. Have mercy on us, O Lord,

D. For a temporate climate, for a good harvest and an abundance of fruits, and for the prosperity of the whole world, we beseech you;

R. Have mercy on us, O Lord,

S. For the health of Our Holy Father, Pope (N) head of entire Church of Christ and Our Lord Bishop (or Archbishop) (N) and for all their fellow-ministers, we beseech you;

R. Have mercy on us, O Lord.

D. Merciful God, who govern all things with love; we beseech you;

R. Have mercy on us, o Lord;

D. You are rich in mercy, and plentiful in goodness; we beseech you;

R. Have mercy on us, O Lord.

D. You are by nature good, and the giver of all things good; we beseech you;

R. Have mercy on us, O Lord.

D. You are glorified in heaven and worshipped on earth; we beseech you;

R. Have mercy on us, O Lord.

D. You are by nature immortal, and dwell in light effulgent; we beseech you;

R. Have mercy on us, O Lord.

D. Save us all, O Christ Our Lord, through your grace and nourish in us your peace and tranquillity, and have mercy on us.

R. Have mercy on us, O Lord.

Karozutha II

- D. Through prayer and supplication, for the angel of peace and mercy, we ask:
- R. From you, O Lord.
- D. By day and night, all through our life for a lasting peace for the Church, and a life without sins, we ask:
- R. From you, O Lord.
- D. For remission of sins, and those things which help our life and please your divinity, we ask:
- R. From you, O Lord.
- D. For the mercy of the Lord and His kindness, always and constantly, we ask:
- R. From you, O Lord.
- D. Let us commend ourselves and each one of us to the Father and to the Son and to the Holy spirit.
- R. To you, O Lord, our God.

During the second Karozutha the celebrant with the thurifer goes to the southern bethgaza and incenses the chalice saying:

C. Make this chalice fragrant like the chalice of Aaron, the high priest in the Tabernacle of the covenant, O Lord, our God, Lord of fragrant roots, and of sweet smelling spices. In the name of the Father X and of the Son and of the Holy Spirit. Amen.

Then the priest pours wine into the chalice in the form of the cross (that is from East to West and North to South) while saying:

C. The precious Blood is poured into the chalice of Christ, our Lord X in the name of the Father and of the Son and of the Holy Spirit.

Then the priest pours a little water into the chalice in the form of the cross, saying:

C. One of the soldiers came and pierced the side of our Lord with a spear; and immediately there came out Blood and water and he who saw it has borne witness, and his witness is true. In the name of the Father X and of the Son and of the Holy Spirit. Amen.

The priest pours wine a second time into the chalice, saying:

C. Wine is mixed with water and water with wine, in the name of the Father X and of the Son and of the Holy Spirit. Amen.

The celebrant and the thurifer go to the northern bethgaza and the celebrant incenses the paten, saying:

C. Make this paten fragrant. O Lord, our God, like the paten of Aron, the high priest in the tabernacle of the covenant. In the name of the Father  and of the Son and of the Holy Spirit. Amen.

Then the priest takes the Bukra (host) and puts it on the paten saying:

C. This paten is signed with the sacred Body of our Lord Jesus Christ, in the name of the Father  and of the Son and of the Holy Spirit.

At the end of the Karozutha, the sanctuary veil is drawn apart, and the celebrant standing at the bema with hands extended says in a loud voice;

C. Lord, Almighty God, we beseech and implore you to make perfect in us your grace, pour forth your gifts through our hands. May your mercy and the goodness of your divinity obtain remission of the debts of your people and forgiveness of sins of all the sheep of your flock which you have chosen for yourself in your grace and mercy. Lord of all, Father, Son and Holy Spirit, for ever.

Rite of Dismissal of the unworthy

The archdeacon takes the cross and hands it over to the celebrant who, in turn, passes it to the first deacon. The celebrant then takes the gospel and gives it to the second deacon. The deacons go up to the altar and stand facing one another. The celebrant and the archdeacon stand facing the altar. A veil bearing the image of a cross on it is spread in front of them

D. Bless us O Lord. Bow down your heads for the imposition of hands and receive the blessing.

All bow down their heads. The celebrant recites the prayer of imposition in a low voice, inclining himself.

(On Sundays and feast days)

C. Lord, God almighty, yours is the holy Catholic Church, the sheep of your flock, which was redeemed by the great passion of your Christ. And through the grace of the Holy Spirit, who is of one nature with your glorious divinity, are conferred, by the imposition of hands, the orders of true priesthood. In your mercy, O my Lord, you have rendered us, in spite of the littleness of our weak nature, worthy to become recognized members in the great body of the holy Catholic Church and to administer spiritual helps to the faithful. Do (you) therefore, O Lord, perfect your grace in us and pour forth your gifts through our hands, and may your mercy and the goodness of your divinity be upon us and on this people whom you have chosen for yourself.

(On ferial days and during great lent)

C. Lord, Our God, stretch out your right hand of mercy on the catholic and apostolic Church which is spread from one end of the earth to the other. Preserve it from all harms, visible and invisible. Make us all worthy, by your mercy, to minister before you in purity, devotion, diligence and holiness.

The priest standing erect, in a loud voice:

C. *Grant, O Lord, in your goodness, that all the days of our life we may, every one of us equally, please your divinity by good works of justice which appease and reconcile the adorable will of your clemency, and that we may be made worthy, by the help of your grace, to offer you always glory and honour, praise and worship, Lord of all, Father, Son and Holy Spirit.

S. Amen.

Dismissal of the Unworthy

The following formula may be used when there are catechumens. Deacons, facing the people, announce in alternation: (or the choir in two groups alternate):

- *Whoever has not received baptism may go out.
- *Whoever has not received the sign of life may go out.
- *Whoever does not receive the Qurbana may go out.
- *Go, you listeners, and watch the doors.

When there are no catechumens present or if it is not advisable to use a formula of dismissal, the following or a similar formula can be used;

The deacon or in the absence of deacon the priest:
 Let those who have been baptized and sealed with the seal of life, now stay with devout attention, in order to participate in the holy mysteries.

Prostration

D. Let us pray; peace be with us.

During the following anthem the celebrant kneels and kisses the veil on the floor three times and stands erect, and makes a sign of the cross over it while singing: the Body and Blood of Christ. He does so on the four sides of the veil, moving to the right after every signing.

C. Your priests shall vest themselves with holiness and your holy ones with glory:

Ch. I. The priest, when he comes to the holy altar, devoutly stretches his hands to heaven and invokes the Holy Spirit; and the Spirit descends from above and sanctifies the Body.

C. and \texttimes Blood of Christ.

D. Let us go into His tent and adore his foot-stool.

Ch. The priest when he.....

C. Glory be to the Father.....

Ch. The priest, when he

DII. From all eternity and for ever,

Ch. The priest when he

At the end of the prostrations, the deacons turn to the altar and, bowing, sing the following:

For ever and for ever, let the right hand of your mercy, O Lord, Jesus, shade over and remain upon

your people and the sheep of your fold. O Lord, your mercy endures for ever, Do not cast us, the work of your hands of the wicked.

The deacons turning to the celebrant:

- D. Make good, for us too, O Lord, the promises you made to the twelve Apostles.
- C. Behold! I am with you unto the end of days.
- D. By your grace, O Lord, be present in our midst, as you were with the Apostles.

The last two verses "Behold I am", "By your grace" – are sung alternately three times. The deacons, at each singing walk down toward the celebrant. Standing by the veil all sing the following verses:

- D. Save us from temptations; grant us peaceful days that we may adore, praise and confess your glorious name. May God, the Lord of all, receive your ministry, May he adorn you with blessings of every kind.

All prostrate together, kiss the veil and stand up.

- C. May God the Lord of all bestow his abundant mercy upon us and stay with us for ever.

The concelebrants kiss the sacred Paina of the celebrant.

The Anthem of the Mysteries

The Choir and the assembly alternate the Onitha d' Raza (hymn of the mysteries). In place of the first two verses the hymn proper to the day is sung.

(On ferial days)

The celebrant washes his hands at the bema saying:

C. May God, the Lord of all, remove the uncleanness of our debts and our sins by the sprinkling of His goodness, and may He wash away the stains of our offences in the immense ocean of His mercy. Amen.

May the Lord wipe away the stains of our sins through His grace and mercy. Amen.

At the beginning of the Onitha d'Raze the celebrant goes to the northern Bethgaza, takes with both hands the paten with Bukra on it, raises it to the forehead and carries it to the middle of the altar. At the same time, the deacon goes to the southern bethgaza, takes the chalice and carries it as above, to the celebrant at the altar. The celebrant taking the chalice in his right hand and the paten in his left, crosses his hands and raises them.

D. Let us pray: peace be with us.

Ch. Firmly have I trusted in the Lord:

R. The body of Christ and his precious Blood are on the holy altar. Let us all approach Him in fear and love, and let us sing his praises with the angels: Holy, holy, holy Lord God.

Ch. The poor shall eat and be satisfied:

R. The Body of Christ...

(For all days)

Ch. Glory be to the Father, and to the Son, and to the Holy Spirit. Upon the sacred altar let there be commemoration of Virgin Mary, Mother of God.

R: From eternity and for ever, amen, Apostles of the Son and friends of the Only-Begotten, pray that there may be peace in every creature.

Ch: Let all people say: Amen, amen: Let us celebrate upon the altar the memory of St. Thomas in company with the just who have triumphed and the martyrs who have been crowned.

R: The Mighty Lord is with us: Our King is with us: Our

C. *In a low voice.*

We will offer glory to your most Blessed Trinity, always and for ever.

D. Amen.

C. May Christ who was sacrificed for our salvation, and who commanded us to celebrate the memory of His passion, death, burial and resurrection accept this sacrifice from our hands, through His grace and mercy, world without end. Amen.

The celebrant striking the base of the chalice with the paten three times, says:

C. By your command, O Lord, Our God, these glorious, holy, life-giving and divine mysteries are set and arranged on the holy altar of Christ, until his glorious second coming from heaven. To him be glory, praise, worship and honour, now and always and for ever.

D. Amen.

God is with us; as also our helper, the God of Jacob.

Ch. The little in company with the great: Behold all the dead have fallen asleep in you, in the hope that through your glorious resurrection you would raise them up again in glory.

R. Pour forth your hearts before Him: By fasting, prayer and contrition of heart let us appease Christ and His Father and His Spirit,

The celebrant, placing the mysteries on the altar, the paten on his right and the chalice on his left, covers them with the sosappa

Those who are in the sanctuary and on the bema come to the door of the sanctuary. The celebrant making a profound bow, says in a low voice:

C. With our hearts, washed clean from evil thoughts' may we be made worthy to enter the holy of holies and to stand before your altar in purity, devotion, diligence and holiness, and offer you spiritual and rational sacrifices in true faith.

The priest stands erect and with hands extended says in a loud voice:

We believe in one God, the Father Almighty.

The congregation continues:

Creator of all things visible and invisible,
and in one Lord Jesus Christ,
the Only-Begotten Son of God,
the first born of all creatures,
born of the Father before all ages, and not made,
true God from true God
consubstantial with his Father.

Through him the worlds were formed
and all things were created.

For the sake of us men and for our salvation
he came down from heaven,

and became incarnate through the Holy Spirit,
and became man,

and was conceived and born of the Virgin Mary.
He suffered and was crucified in the days of
Pontius Pilate,

died and was buried;

and on the third day rose again as it is written.

He ascended into heaven

and sits at the right hand of his Father.

He will come again to judge the dead and the living.

And we believe in one Holy Spirit,
the spirit of truth,

who proceeds from the Father and the Son
the life-giving Spirit.

And in one, holy, Catholic and apostolic church.
We confess one baptism for remission of sins,
the resurrection of the body,
and life everlasting. Amen.

The priest turns to the deacon and blesses him saying:

May God, the Lord of all,
Strengthen you  to glorify him with his praise.

Karozutha

D. Let us pray: peace be with us.
Let us pray for the memory of our Fathers,
the Patriarchs and Bishops,
priests and deacons, young men and virgins,
our parents, brothers and sisters, sons and daughters,
all the faithful rulers that love Christ,
and for all who have departed from
this world in true faith.
Let us remember all prophets and apostles,
martyrs and confessors of this place and of every place.
May God who will crown them at
the resurrection of the dead
grant us, with them, firm hope,
share and life and inheritance
in the kingdom of heaven.
Bless us, O Lord,
May this Qurbana be graciously accepted
and sanctified by the word of God,
Father, Son and Holy Spirit.
May this obtain for us help and salvation
and life-everlasting

in the Kingdom of heaven,
through the grace of Christ.

Meanwhile, the priest approaches the altar and makes three profound bows; with each bow he moves a little forward. At the first bow, he begins to pray:

C. I give you thanks, my Father,
Lord of heaven and earth, Father,
Son and Holy Spirit,
for though I am a sinner,
you have made me worthy by your grace
to offer before you these holy, glorious,
life-giving and divine mysteries
of the body and blood of your Christ,
that I may administer to your people,
the sheep of your flock,
pardon for their debts,
forgiveness of their sins,
the salvation of their souls,
the reconciliation of the whole world
and the peace and tranquillity of all the churches.

The priest goes to the altar and kisses it, first in the middle, then at the right corner, and then at the left corner. Coming back to the middle, he turns to the people and says:

C. Bless me O Lord, My brethren,
pray for me that this
Qurbana may be completed through my hands.

R. May God, the Lord of all,
strengthen you to fulfil His will and
accept your Qurbana and be pleased with the
sacrifice you offer for us,

for you, and for the whole world,
through the goodness of his mercy for ever.

C. O Lord, our God, regard not
the multitude of our sins,
and let not your majesty despise the burden of
our evil deeds.
Lord Jesus Christ, through your ineffable grace,
sanctify this sacrifice
and impart through it the virtue and power
to blot out our many sins
so that when you shall manifest yourself
at the end of time
in that humanity of ours which you assumed,
we may find grace and mercy in your sight
and be made worthy to sing your praises
with the hosts of angels.

The priest stands erect, and recites the g'hantha without extending his hands towards the altar.

Anaphora

The first anaphora namely the anaphora of the Blessed Apostles Mar Addai and Mar Mari Doctors of the East.

The karozutha being over, the celebrant says the following g'hantha bowing and in audible voice:

C: We thank you Lord, our God, for the abundant graces you have showered on us. For though we are sinful and weak, through your mercy you have made us worthy to be ministers of the Body and Blood of Christ. We implore you to strengthen us

so that we may with perfect love and true faith dispense these gifts you have given us.

The celebrant crosses his hands on his breast and says aloud:

C. We offer you praise and honour, worship and thanksgiving now and always and for ever.

R. Amen.

The celebrant raises his right hand just above the head and makes the sign of the cross over himself by moving his hand first down to his breast saying 'now' then moving it to the right shoulder saying 'always' and finally to the left shoulder 'for ever'. He turns to the west and blessing the people says in a loud voice:

C. Peace be \texttimes with you.

R. With you and with your spirit.

The celebrant gives peace in the usual way to the archdeacon, and the archdeacon to the deacons.

II D. (turning to the people) My Brethren, let us give peace to one another in the love of Christ.

The deacon gives peace to the others in the sanctuary and the qestroma, and one of the deacons gives it to the faithful. The faithful give peace to one another. During this the deacon (or one of the priests) says the Diptychs.

D. For all patriarchs, bishops, priests, deacons and for all classes of clerics who by death have departed from the society of the church (especially) and for our life and for the peace of the world, and for the crowning of the year

that it may be blessed and filled with abundance through your goodness, for (all children) of the church that are found worthy to receive this offering in your sight; for all your servants and handmaids, who at this time stand before you; and for all men (especially....) and for all of us, may this oblation be accepted for ever. Amen.

D. *Turning to the people.*

Let us all beg and beseech the Lord with a pure and contrite heart. Let us stand with due reverence and attend to the tremendous mysteries that are being sanctified.

The priest (patriarch, archbishop, bishop) is praying that through his intercession peace may flourish among you. Cast your eyes down and lift up your hearts to heaven. Earnestly and attentively pray and beseech at this moment. Let no one dare speak; let him, who prays, pray in his heart; stand in silence and fear and pray; peace be with us.

Meanwhile, the celebrant says the following prayer in a low voice.

C. Lord, God Almighty in your mercy, help my weakness and by your grace make me worthy to offer before you this living and holy sacrifice for the benefit of the whole congregation and for the praise of your adorable Trinity, Father, Son and Holy Spirit for ever.

*when the deacon says 'earnestly attentively' the celebrant takes the *sosappa* off the mysteries and folds it round them saying:*

C. O Lord, you have graciously made me worthy of your Body and Blood. So may I come before you with confidence on the day of judgement. Amen.

The deacon presents the censer. The celebrant blesses the incense as before and standing in the same place, incenses the altar. After giving the censer back to the deacon the celebrant says.

C. The grace of our Lord Jesus Christ and the love of God the Father and the fellowship of Holy Spirit be with us all, now  (he makes the sign of the cross over the mysteries) and always and for ever and ever.

R. Amen.

C. (*with arms raised*) Let your minds be on high.

R. Towards you, God of Abraham and Isaac and Jacob O, glorious king.

C. The Qurbana is offered to God, the Lord of all.

R. It is right and just

D. Peace be with us.

C. (*Low voice*). Lord, give us confidence in your sight that with our conscience free from every stain and evil, from envy, deceit and bitterness, we may trustfully accomplish this living and holy service. Sow in us, O my Lord, love and concord with one another and with all men by your grace and mercies Amen.

The celebrant, bowing and with hands joined says the following ḡhantha in audible voice:

C. Worthy of praise from every mouth,
 of confession from every tongue
 and of worship and exaltation from every creature
 is the adorable and glorious name of your blessed
 Trinity, Father, Son and the Holy Spirit,
 who created the world by your grace
 and its inhabitants by your mercifulness
 and bestowed great favour on mortal men,
 O my Lord, thousands of those on high bow down
 and worship your majesty.
 Myriads upon myriads of holy angels,
 host of spiritual ministers of fire and spirit,
 glorify your name;
 and with the holy cherubim and the spiritual seraphim
 they offer worship to your Lordship.

The celebrant, lifting up his hands says in a loud voice

C. Crying out and praising, without ceasing,
 and proclaiming to one another and saying:
 R. Holy, holy, holy, Lord God Almighty. Heaven and
 earth are full of his praises. Hosanna in the highest;
 Hosanna to the son of David. Blessed is he who
 came and is to come in the name of the Lord.
 Hosanna in the highest.

*Meanwhile, the celebrant says the following prayer in a
 low voice:*

C. Holy are you, God; you alone are the father of
 truth from whom is all fatherhood in heaven and
 on earth. Holy are you, Eternal Son, through whom
 all things were made. Holy are you, Holy Spirit,
 the Being by whom all things are sanctified.

C. (*Low voice*) Woe to me, for I am dismayed because I am a man of unclean lips and dwell in the midst of a people of unclean lips, and my eyes have seen the Lord of hosts. How dreadful is this place, for this day I have seen the Lord face to face and this is none other than the house of God. And now, O Lord, let your grace be upon us, and purify our uncleanness and sanctify our lips and mingle, O my Lord, the voices of our feebleness with the hallowing of the seraphim and of archangels. Glory be to your mercies who have united the earthly with spiritual beings.

C. Bless us, O Lord. (*The celebrant turns to the people, extends and opens his arms*) My brethren, pray for me that this Qurbana may be completed through my hands. (*he turns to the altar*).

R. May Christ hear your prayers and receive your Qurbana. May He make splendid your priesthood in the kingdom of heaven, and be pleased in this sacrifice which you offer on your behalf, on our behalf and on behalf of the whole world that hopefully awaits His grace and mercy for ever. Amen.

The celebrant says the following g'hantha:

C. And with these heavenly hosts we give you thanks, O Lord, and we bless God the word, hidden offspring from your bosom, who, being in your likeness and the splendour which is from you and the image of your being, thought this not robbery to be your equal, but emptied himself and took the likeness of a servant and became man perfect with a rational and intelligent and immortal soul and with a mortal human body, and was born of a woman and was

under the law that he might redeem those who were under the law, and he left unto us the memorial of our salvation, this mystery which we offer before you.

C. (*raising his voice*) O lord my God, we make the memorial of the passion of your Son as He taught us. On the night he was to be detrayed Jesus took (*takes the paten with both hands*) bread in His pure and holy hands, lifted up to His eyes to heaven (*raises his eyes towards heaven*), towards you, His glorious father and blessed it. **✚✚✚** (*makes the sign of the cross on the bread*) broke and gave it to his disciples and said. This is my Body which is broken for you for the forgiveness of sins. Take and eat of it all of you. Amen.

C. And likewise over the cup (*he takes it with both hands*) he gave thanks and blessed **✚✚✚** (*thrice makes the sign of the cross on it*) and gave it to them and said: This is my Blood: of the new covenant, which is shed for many for the forgiveness of sins. Take and drink of it, all of you. Amen

C. When you are gathered together in my name, do in remembrance of me this that I have done. (*Then he bows low*)

C. As we have been commanded, O my Lord, we also your weak, frail and miserable servants are gathered together because you have done us great favours which cannot be repaid in that you put on our humanity in order to vivify it by your divinity and have exalted our low state, raised us who are fallen vivified our mortality, forgiven our debts, justified our sinfulness, enlightened our knowledge, condemned;

O our Lord and our God, our enemies and granted victory to the weakness of our frail nature in the overflowing mercies of your grace.

For all your helps and grace towards us may we render you glory, honour, thanksgiving and worship now **†** (*he signs the mysteries*) and always and for ever.

R.

Amen.

D.

Pray in your minds peace be with us.

(*And he continues*)

Lift up your eyes to the heavens above and look through the understanding of your hearts. Pray and meditate on the things that are performed at this moment. The seraphim stand in awe before the glorious throne of Christ; the people beseech Him; the priest supplicates, implores and entreats mercy on the whole world; together with the priest and the people, the seraphim glorify and sing praises, in loud unending hymns, to the Body that is prepared and the chalice that is mixed.

Then the priest says the following kussappa quietly with arms extended.

C:

O Lord, God Almighty receive this Qurbana for the supreme Pontiff Mar (*Name*), Pope of Rome, the ruler and head of the universal church, for our holy Father Mar (*Name*) the bishop (*Archbishop*) now in authority over our people, for the holy catholic church entire, for priests, rulers and those who are in authority, for the honour of all prophets, apostles, martyrs and confessors, and for all the just and holy Fathers who have found favour in your presence and for all those who mourn and are in distress,

for all the poor and the oppressed, for all the sick and the afflicted and for all the departed who have been severed and have gone forth from among us in your name and for this people who look for and await your mercies and for my own weak, miserable and unworthy self.

O our Lord and our God, deal with your people and with me according to your mercies and the abundance of goodness and not according to my sins and transgressions, that I and these may be made worthy of the pardon of debts and the remission of sins through this holy Body which we receive in the belief of the truth and by the grace which is from you. Amen.

C: Bless me, O Lord (*The celebrant turns to the people, extends and opens the arms*). My brethren, pray for me (*turns to the altar*).

D: May Christ hear your prayers and accept your Qurbana and so make splendid your priesthood in the kingdom of heaven. May he be well pleased with this sacrifice which you offer on your behalf, on our behalf and on behalf of the whole world which hopefully expects and awaits the grace and mercy of Christ, for ever. Amen.

The celebrant recites, the following G' hantha quietly.

C. My Lord, in your abundant and ineffable mercies, make a good and acceptable memorial for the virgin Mary, Mother of God, for all the just and righteous fathers who have found great favour in your presence in the commemoration of the Body and Blood of your Christ which we offer you

upon the pure and holy altar as you have taught us. And grant us your tranquillity and peace all the days of the world that all the inhabitants of the earth may know you, that it is you who are the only true God, the Father, and that you have sent our Lord Jesus Christ your Son and your beloved; and that, He our Lord and our God came and in his life-giving gospel taught us all the purity and holiness of the prophets and the apostles, martyrs and the confessors, the doctors and the bishops, priests and the deacons and all the children of the holy catholic church who have been signed \bigtriangleup (*he signs the altar from bottom to top and from right to left*) with the living and life-giving seal of holy baptism,

And we also, My Lord, your weak, frail and miserable servants who are gathered together in your name, and who stand before you at this time and have received by tradition the example which is from you, rejoicing and glorifying both commemorate and celebrate this great awesome, holy, vivifying and divine mystery of the passion, the death, burial and resurrection of our Lord and Saviour Jesus Christ.

The celebrant, holding his right hand crossed over the left upon the oblation says:

- C. And O My Lord, let your Holy Spirit come down.
- D: In silence and fear you stand and pray: peace be with us.
- C. (*continues*). And dwell in this Qurbana of your servants and bless it and sanctify it that it may be

to us, O My Lord, unto the pardon of debts, remission of sins and the great hope of resurrection from the dead and new life in the kingdom of heaven with all those who have found favour in your presence.

C. And for all this great and admirable dispensation towards us we will thank and glorify you unceasingly in your church redeemed by the precious Blood of your Christ. We will do this with confident and cheerful countenance. (*He kisses the altar*).

C. Offering glory, honour, thanksgiving and worship to your living, holy and life-giving name; now, **†** (*He signs the mysteries*) and always and for ever and ever. Amen.

Fraction And Consignation

The celebrant, bowing, says the following prayer in a low voice:

C: O Christ, peace of those in heaven above and great hope of those on earth below, establish, O Lord, your peace and tranquillity in the four corners of the world and especially in the holy catholic Church: reconcile the priesthood with the kingship; banish wars from the face of the earth; scatter the divided peoples who delight in battles that we may live a calm and peaceful life in all sobriety and fear of God. Not to us, O Lord, not to us, but to your name do we give glory.

C: (*standing erect, continues*) Have mercy on me, O God, in your love; in the depth of your tenderness, blot out my sins.

R. Wash me clean from my iniquity, purge me of my sins.

C. For I know my iniquity and my sins are before me always.

R. Against you alone have I sinned; I have done evil in your sight;

C. Therefore, you will be justified by your sentence and you will be beyond reproach in your judgement:

R. For in guilt I was conceived and in sin my mother conceived me.

C. But you are pleased with truth, and now, the deep secrets of your wisdom you have revealed to me.

R. Sprinkle me with hyssop, and I shall be made clean.

or

C. I lifted up my eyes, unto you who dwell in heaven.

R. As the eyes of the servants look to their masters, and the eyes of the handmaid look to her mistress,

C. So our eyes look to you Lord our God, waiting for you to show mercy on us.

R. Have mercy on us, Lord, have mercy on us.

The deacon brings the thurible and the celebrant blesses it saying the following prayer.

C: May our prayer, O Lord our God, and the incense of our censer be fragrant before you like the censer of the noble priest Aaron in the tabernacle of the Covenant, O Lord of fragrant roots and sweet smelling spices, Father, Son and Holy Spirit for ever.

The Celebrant folds his extended arms and has them incensed while saying:

C: Turn into fragrance, O Lord our God, the foul smell of our uncleanness and corruption by the sweet

scent of your charity and purify us by it from the vileness of sin: O good Shepherd, who set out to seek us and found us when we were lost, forgive my offences and sins, those I remember and those that I remember not.

While saying “those I remember and those I remember not” the celebrant joins his hands cross-wise over his breast. Then he places them upon the deacon and says:

C: O Lord our God, fill with your fragrance this deacon who stands before your splendid and holy altar.

C: *(holding his arms over the people)* O Lord our God, fill with your fragrance these people who look for and await your mercy.

C: *(extending arms upon the altar)* O Lord our God, make fragrant this altar, erected in the likeness of the sepulchre of our Lord and his throne and his propitiatory Body and Blood.

Then the celebrant lifts up his hands and says:

C: May the mercy of your grace draw us near to these glorious, holy, life-giving and divine mysteries, though we are unworthy, though, in truth, we are unworthy.

R: Bless us, O Lord.

The celebrant bows, takes with both hands the Host which is on the paten and raises it; and while looking on it, he says:

C: Glory to your holy name. O Lord Jesus Christ, and worship to your Majesty always and for ever. For this living and life-giving bread came down from heaven

and gives life to all the world from end to end. Those who eat it do not die; those who receive it are saved by it and are pardoned by it and live by it for ever.

R. I am the living bread which came down from heaven:

I am the bread which came down from on high; all who approach me with love and receive me, live in me for ever, and inherit the kingdom, said our Saviour, in mystery to his disciples.

His ministers who do his will:

The Cherubim, the seraphim and the archangels, stand with fear and awe before the altar and watch the priest (*Pontiff, if bishop or archbishop celebrates*) who breaks and divides the Body of Christ unto the forgiveness of sins.

Open to me, good Lord, the gates of justice:

For your door is always opened to the penitent and you call upon sinners to draw near to you. Open to us, O Lord, the gate of your mercy, that we may enter it and sing your praises day and night.

At this time the celebrant kisses the Host in the form of a cross, not touching it with his lips, but symbolically, above, below, on the right and on the left, saying:

Glory to you, O Lord, for your ineffable gift to us for ever.

Holding the Host the celebrant continues:

C: O Lord, with true faith in your name we draw near these holy mysteries and we break by your

grace and we sign by your great mercy the Body and Blood of your well-beloved Son our Lord Jesus Christ (*breaks the Host into two halves from top to bottom*) in the name of the Father and of the Son and of the Holy Spirit for ever.

Then the celebrant places the half which is in his left hand in its place on the paten, with the broken end facing the chalice. Then he signs the chalice with the half which is in his right hand from East to West and North to South, saying:

C. The precious Blood is signed with the life-giving Body of our Lord Jesus Christ \times in the name of the Father and of the Son \times (*signs from East to West*) and of the Holy Spirit (*North to South*).

He dips into the chalice about one third of the Host which is in his right hand and with that half he signs the other half which is on the paten in the manner prescribed above. While doing this he says the following words:

C. The sacred Body is signed with the propitiatory Blood of our Lord Jesus Christ \times in the name of the Father and of the Son and of the Holy Spirit. Amen.

Then he takes the half that is on the paten with his left hand and joins both halves over the chalice, saying:

C. These glorious, holy, life-giving and divine mysteries are set apart, hallowed, perfected, completed, united and commingled, each to each, in the adorable and exalted name of the most glorious Trinity; of the Father and of the Son and of the Holy spirit,

May they be unto us, O my Lord, for the pardon of offences and forgiveness of sins and for the great hope of the resurrection from the dead and for the new life in the kingdom of heaven, to us and to the holy catholic church of Christ our Lord, here and in all places, now and always and for ever and ever.

Then he places the two halves on the paten one upon the other cross-wise so that the broken end of the particle below faces the chalice, and the particle above, the priest. Then he bows and with his right thumb makes the sign of the cross on his forehead. He makes the sign of the cross on the foreheads of the deacons and says:

May Christ accept your ministry and illumine your face; May He keep your life and nourish your youth
Then he unfolds the veil which is wrapped round the mysteries and says:

C. Glory to you, O our Lord Jesus Christ, for though I was unworthy you have in your grace appointed me a minister and mediator of your holy, glorious, life-giving and divine mysteries. By your loving kindness make me worthy of the pardon of offences and the forgiveness of sins. Amen.

After a bow he stands erect, says the following prayer in a loud voice and signs himself lifting his hands a little upwards over the head.

C. The grace of our Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit be with us all, now and always and for ever and ever.

R.

Amen.

The first deacon turning to the people says the following Karozutha:

D. 1 With fear and respect let us all approach the mysteries of the precious Body and Blood of our Saviour; In the purity of our hearts and in the true faith let us recall to our minds His passion and consider His resurrection. For our sake did the only begotten of God receive from us men a mortal body with a rational and spiritual soul endowed with immortality. By His life-giving laws and by His holy precepts He led us from error into the knowledge of truth. Having accomplished the dispensation of redemption for us, the first fruit of our nature was lifted upon the cross. He rose from the dead, and ascended into heaven; He delivered to us His Holy Mysteries by which we may commemorate all His mercy towards us. Let us therefore, with overflowing love and a humble heart, receive the gift of Eternal life, and through holy prayer and deep contrition participate in the mysteries of the church. With the hope of penance, let us turn from all iniquities, grieve for our sins, and ask mercy and forgiveness from God, the Lord of all.

The deacon turns towards the people:

R. Lord, forgive the sins and offences of your servants.

D. Let us purge our conscience of dissensions and contentions.

R. Lord, forgive the sins and offences of your servants.

D. Let us purify our souls from anger and enmity.

R. Lord, forgive the sins and offences of your servants.

D. Let us receive the oblation and be sanctified by the Holy Spirit.

R. Lord, forgive the sins and offences of your servants.

D. In unity and concord of our minds and in peace with one another let us receive the mysteries.

R. Lord, forgive the sins and offences of your servants.

D. Let them be to us, O Lord, unto the resurrection of our bodies and the salvation of our souls.

R. And unto life everlasting for ever. Amen.

Meanwhile the priest says in a low voice with arms extended:

C. Blessed are you, O Lord, God of our Fathers, and glorious is your name for ever. For you did not deal with us according to our sins, but according to the multitude of your mercies you delivered us from the power of darkness and invited us into the kingdom of your well beloved Son, 'our Lord' Jesus Christ. Through him you have disarmed and destroyed the power of death and have bestowed upon us life-incorruptible. Do you, O Lord, who made us worthy to stand before your pure and holy altar and to offer you this life-giving and holy sacrifice, make us also worthy in your compassion to receive this gift in all purity and holiness. Let it not be to our judgement and condemnation, but to our blessing and forgiveness of sins, resurrection from the dead and life everlasting, so that we may be perfect witnesses of your glory, pure sanctuaries in your honour, holy

temples fit for your habitation; that we, who have been united to the Body and Blood of your Christ may, together with all the saints, shine brightly at his great and glorious manifestation.

For, to you and to him and to the Holy Spirit belong glory and honour, thanksgiving and worship, now and always and for ever and ever.

While saying this, if necessary, the celebrant breaks the Host for the communicants. At the end of the 'Karozutha' the deacon says:

D: Let us pray: peace be with us.

The celebrant bowing, says in a low voice:

C: In your mercy, O Lord, forgive the sins and offences of your servants, and sanctify our lips by your grace, that we may bring forth fruits of glory to your exalted divinity with all the saints in your kingdom.

The priest stands erect and says in a loud voice with arms extended.

(For ordinary days)

C: Make us worthy, O Lord our God, to stand before you always without blemish, with pure hearts and trustful countenance and with that confidence which by your mercy you have conferred upon us. We all together invoke you and pray thus:

R: Our father in heaven, hallowed be your name; your kingdom come; your will be done on earth as it is in heaven. Give us this day the bread we need; and forgive us our debts and our sins as we also

have forgiven them that offended us; and lead us not into temptation but deliver us from the evil one. For yours is the kingdom, the power and the glory for ever and ever,

On the feast of our Lord instead of "Make us worthy etc." the following prayer is said:

C: Establish your peace among us, O Lord, and your tranquillity in our hearts. Let our tongues proclaim your truth. Let our mouths be turned into new harps and sing hymns with fiery lips. Let your cross be a protection to our souls. Make us worthy, O Lord, to say with that confidence which we have received from you, this pure and holy prayer, which your own life-giving lips taught your true disciples, the sharers of your mysteries, when you said: As often as you pray, pray thus, give thanks and say:

R: Our Father in heaven

C: Lord, almighty God, our gracious God, and our Father full of mercy we beg and beseech you for the mercy of your grace. Lead us not, O Lord, into temptation, but deliver us from the evil one and his hosts. For yours is the kingdom and the power, the strength and fortitude and dominion in heaven and on earth, now and always and for ever and ever.

R: Amen.

The celebrant blesses himself on saying "Now". Then, turning to the people he blesses them saying:

C. Peace be  with you.

R: And with you and with your spirit.

The priest bows and turns to the altar extending his hands towards the altar and saying:

C: The holy things to the holy, O Lord.

R: You alone are holy, O Father; you alone are holy, O Son; You alone are holy, O Spirit. Glory be to the Father and to the Son and to the Holy Spirit for ever and ever. Amen.

On some important feasts of our Lord, the veil is drawn across the sanctuary. The choir in the sanctuary and in the Qestroma chant alternatively the hymn beginning "terrible art thou". When the hymn is over they open the veil. The first deacon, standing on the left side of the sanctuary says:

D. Glorify the living God.

Then the people sing the unaya d' bema.

The priest after bowing takes the sacred Host in his hands and says in a low voice:

C. Let not O Lord, your Body be to me unto condemnation but unto the pardon of offences and the forgiveness of sins. Christ, you are the hope of all mankind; sanctify our bodies by your sacred Body. Pardon our offences by your precious Blood and purify our conscience with the hyssop of your compassion, Lord of all for ever.

Lord Christ, in spite of my unworthiness I bear within me the riches of your mercies; show in me, the great power of your tremendous mysteries which I receive through your grace without any merit of mine;

The celebrant receives the Mystery with love and devotion. Then, after bowing, he takes the chalice in his hands and says:

For the guests at your banquet, heavenly bridegroom, you have prepared the chalice of your precious Blood.

He carefully receives the precious Blood and continues:

Of that same chalice you have given me to drink, sinner as I am. Glory to you for your ineffable love, for ever. Amen.

(The order for giving communion in both species separately)

The celebrant gives the sacred Bread to the deacon saying:

May the Body of our Lord Jesus Christ be to the deacon of God, unto the remission of sins.

While giving the chalice to drink, the celebrant says:

May the precious Blood of our Lord Jesus Christ be to the deacon of God, unto the remission of sins.

or

Spiritual banquet unto eternal life.

The first deacon approaches the celebrant and says:

Let us pray, peace be with us.

The celebrant places in the hands of the first deacon the veil and over it the paten saying:

May the grace of God be with you and with us and with all those who receive him in the Kingdom of heaven.

Second deacon approaches the celebrant and says:

Let us pray: peace be with us.

The celebrant places the chalice in the hands of the second deacon saying :

C: May the grace of the Holy Spirit be with you and with all of us.

When the antiphon of the bema is over the deacon holding the chalice says :

D II Bless us, O Lord.

C: (*blesses the people saying*) May the grace of the giver of life, our Lord Jesus Christ, be made perfect in us all X through His mercy.

R: Always and for ever. Amen.

The choir sings the onitha of the day.

D. (*Ordinary days*) My brethren, the church invites you to receive the Body of the Son and to drink from His chalice with faith in the kingdom of heaven.

The celebrant together with the deacons goes to the door of the sanctuary. Either the celebrant takes the paten with him or the deacon holds it for him. While giving communion in two species the celebrant gives the sacred Body, saying:

The Body of our Lord Jesus Christ be unto the remission of sins.

While giving the chalice the deacon says:

The precious Blood of our Lord Jesus Christ be unto the remission of sins.

or

Spiritual banquet unto eternal life.

(The order of giving communion in both species together or in one single species alone)

C: (*The celebrant blesses the people saying*) May the grace of the giver of life, our Lord Jesus Christ, be made perfect in us all ✕ through His mercy.

R: Always and for ever. Amen.

D: My brethren, the Church invites you to receive the Body of the Son and to drink from His chalice with faith in the kingdom of heaven.

The celebrant, together with the deacon who takes the chalice comes to the door of the sanctuary. While giving communion the celebrant says:

C: The Body and Blood of our Lord Jesus Christ be unto the remission of sins and life everlasting.

When the faithful have received communion, the celebrant replaces the paten and chalice in their places. After bowing he consumes what is left over, saying:

C. Let not your living Body, O Lord, which we have eaten and the precious Blood which we have drunk, turn into our judgement and condemnation, nor into our weakness and infirmity, but may it obtain for us the pardon of offences and the forgiveness of sins and confidence in your sight, O Christ, hope of mankind, Lord of all, for ever. Amen.

If remaining particles are to be kept in the tabernacle, the celebrant does not say the prayer given above. He goes to the right of the altar where the chalice was prepared and the deacon pours wine and water into the chalice. The celebrant says:

C. In us who have taken your Body exteriorly, may your virtue dwell interiorly and let us greet you with gladness and sing praises to you repeatedly, with the just who fulfill your will, O Christ, hope of mankind, Lord of all, for ever.

The priest drinks from the chalice:

On wiping the paten and chalice, he says:

C. Make us who have received your Body from the paten and drunk your Blood from the chalice, worthy to sing your praises with the thief in paradise, in company with the just who do your will, O Christ, hope of mankind, Lord of all, for ever. Amen.

Meanwhile, the people say the following:

(On feast days of our Lord)

R. Strengthen, O Lord, the hands which have been outstretched to receive the most Holy unto the forgiveness of sins. Make them worthy to bring forth fruits everyday for your divinity. Make the lips which have praised you within the sanctuary worthy to sing your glory. Let not the ears which have heard the sound of your praises hear the voice of terror. Let the eyes which have beheld your great mercy also behold the blessed hope which is from you. Dispose the tongues which have cried holy, for the speaking of truth. Make the feet which have walked in the churches walk in the region of light. Renew the bodies which have eaten your living Body unto new life. To our congregation which has adored your divinity grant all help and may your great love always remain in us and may we abound in it for the

singing of your praise. You open the gate to the prayers of us all, and may our service also find entrance into your presence.

(On Sundays and days of commemoration of saints)

R. O Jesus, our Lord and adorable king, you have by your passion triumphed over the tyrant death, Son of God, you have promised us a new life in the kingdom of heaven. Banish from our souls every harmful thing and increase in our place your peace and mercy, so that when you come again we may live before you and run to meet you as you desire. Then shall we sing your praise and thank you for the great grace you have conferred on us. Great, indeed, is your mercy to men: Your love, coming like sunrise into our mortal world has atoned for our sins and wiped them away. Glory be to you for such a great benefit bestowed on us. O blessed gift coming from on high freely through your great mercy! May we all, through your grace again, be found worthy to offer to your divine Majesty worship and praise and glory for ever, Amen.

(On days of commemoration of the dead and on feria days)

R: May the mysteries we have received with faith be to us, O Lord, unto the forgiveness of our sins. You are the image of both servant and creator, O Christ king of ages. With your Body and Blood you have purified the stains and forgiven the offences of all who have believed in you. Make us all worthy to meet you with confidence at your manifestation, and to offer you praise with the host of angels. Amen.

D: Therefore, let us all, who, by the gift of the grace of the Holy Spirit, have come together and have been accounted worthy to participate in these glorious, holy, life-giving and divine mysteries give thanks together and glorify God who gave them.

R: Praise be to him for his ineffable gift.

D: Let us pray: peace with us.

The celebrant standing at the centre of the altar prays in a loud voice:

(On Sundays and Feast days)

C: It is fitting, O Lord, every day, it is right at all times, it is just at every hour that we give thanks to, adore and glorify, the revered name of your majesty. For through your grace, O, Lord, and through your mercy, you have made the weak nature of the sons of mortal men worthy to bless your name with the angels, and to be made partakers in the mysteries of your gifts, to be delighted with the sweetness of your life-giving and divine words and to sing for ever the hymn of praise and glory to your Godhead, Lord of all, Father, Son and Holy Spirit for ever.

R: Amen. Bless us, O Lord.

C: (*continues*) May Christ our God, our Lord, our King and saviour, the giver of life, who by his grace has made us worthy to receive his all-hallowing Body and precious Blood, grant that we may please him in word and deed, in thought and action. May this pledge which we have received and are receiving, avail us through your grace and mercy, O Lord,

for the pardon of offences and forgiveness of sins, for the great hope of resurrection from the dead and for the new life in the kingdom of heaven, with all those who have pleased you for ever. Amen.

R: Our Father (*as at the beginning*).

(On ferial days)

C: We are bound, O Lord, to offer to your most blessed Trinity glory and honour, praise and worship and perpetual thanksgiving for the gift of these glorious, holy, life-giving and divine mysteries, which you in your mercy have given us for the forgiveness of our sins by your grace and your mercy, Lord of all, Father, Son and Holy Spirit, for ever.

R: Amen. Bless us, O Lord.

C. (*continues*) You are the hope of our nature, O Christ, you who forgive our sins and faults and blot out our offences by virtue of your glorious, holy, life-giving and divine mysteries; blessed be your adorable gift in your place on high.

R. Our father (*as at the beginning*).

The celebrant stands a little to the right of the sanctuary door and blesses the people saying the following 'Huttama'.

(On Sundays, feast days and days of commemoration)

O God, you have blessed us with all the spiritual gifts in heaven through our Lord, Jesus Christ. He has invited us to his kingdom and called us to his glory. We have been called to the most longed for

beatitude which neither passes away, nor ceases nor has an end. This we know from Jesus' own life-giving preaching and the words he spoke to the blessed community of his disciples: "Amen, amen I say to you: whoever eats my Body and drinks my Blood remains in me and I in him and I will raise him up on the last day and he will not be condemned, but will pass on from death to everlasting life; "may he bless our congregation and preserve us and make our people glorious who have come and have partaken in his glorious, holy, life-giving and divine mysteries. Be signed with the sign of the Lord's Cross and be saved from all deceits open and hidden ✕ now and always and for ever and ever.

R: Amen.

(On ferial days)

C: May our Lord Jesus Christ, to whom we have ministered, whom we have worshipped and honoured by his glorious, holy, life-giving and divine mysteries, make us worthy of the magnificent glory of his kingdom, of happiness with his holy angels and of confidence in his presence, and to stand at his right hand in the Jerusalem on high. May his grace and mercy be showered upon us and upon the whole world, upon the church and her children ✕ now and always and for ever and ever.

R: Amen.

(Another blessing)

C: To Him who pardoned our offences by his Body and blotted out our sins by his Blood, be praises

sung in his Church: and upon you, his people, the sheep of his flock, may he pour out his graces, and may He multiply in you his mercy and grace, and may the right hand of his providence be upon you ✠ now and always and for ever and ever.

R: Amen.

(On days of commemoration of the dead)

C: O Lord, hear the voice of our prayer. May our supplication be acceptable in your presence. Receive our offerings and sacrifices and pardon the offences of our departed ones. Receive this sacrifice, O Lord, in your mercy on behalf of your servant like the first sacrifice of innocent Abel, of spotless and blameless Noah, of Abraham who put his trust in the Lord, of Job who bore patiently his afflictions, of Elias your true prophet, of your apostles in the Upper Room, and like the penny of the widow. Make him worthy, O Lord, to enter the bridal chamber of your kingdom with all the Just who pleased you. Receive, O Lord, this sacrifice on his (her or their,) behalf; pardon and forgive his offences and blot out his iniquities, and of his friends. Merciful Lord, make this poor servant of yours worthy to dwell in the bridal chamber of heaven on your right side. Let him be remembered in the comely and blessed place and be comforted and perpetually made happy. Let him offer there to the triune God honour and glory, praise and worship for ever. Let all men, the great and the lowly, and this choir which participated in today's holy services be made worthy of the forgiveness of sins through God's mercy.

O our Lord, bless us all, the congregation, this house and this people each according to his merit, † now and always and for ever and ever.

R: Amen.

The celebrant comes to the centre of the altar and bows (or kisses it) saying:

C: Remain in peace, altar of forgiveness; remain in peace, sepulchre, of our Lord. May the oblation which I received from you avail unto me for the pardon of offences and the forgiveness of sins. I know not whether I shall come again and offer another sacrifice upon you.

The celebrant and others return to the sacristy.

L. D. V. M.



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